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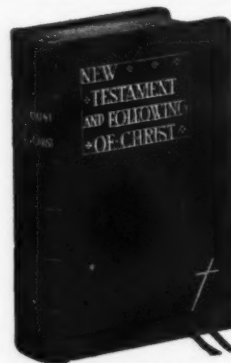
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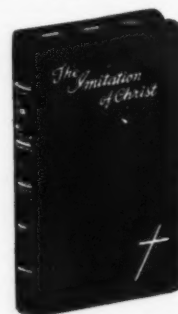
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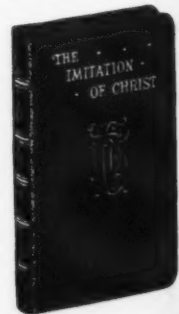
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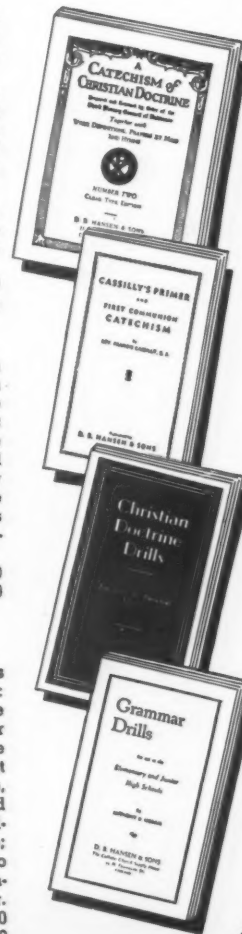
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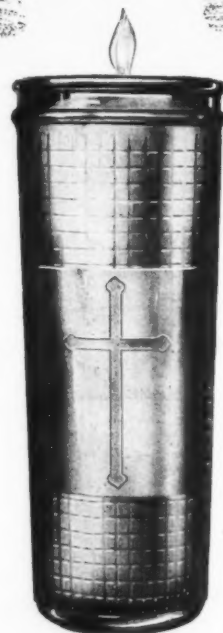
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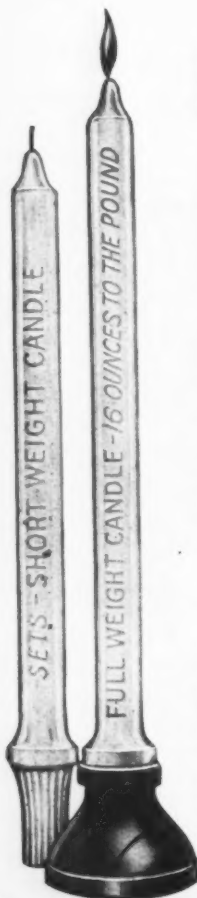
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Contributors to This Issue

Sister Augusta Marie

Sister Augusta Marie teaches the kindergarten at Riverside Convent School, Riverside, Conn.

Hugh Graham, Ph.D.

Our readers know Dr. Graham well for his character studies, chiefly of great Catholic educators.

Sister Mary Aloysia, S.S.N.D., M.A., Ph.D.

Sister M. Aloysia is associate professor of religion at Mount Mary College, Milwaukee, of which she is an alumna (B.A., major in Latin). Sister earned her master's degree, majoring in English, at Loyola University, Chicago, and her doctorate in religion at the School of Sacred Theology of St. Mary's College, South Bend, Ind. She was a member of the first graduating class at the latter as one of the first four Sisters to be graduated from its School of Sacred Theology. She also attended Marquette University and the University of Illinois. She taught grammar school for two years, and high school for fifteen years, at the Academy of Our Lady, Chicago, and has taught for two years and seven summer sessions at Mount Mary College. Sister has contributed to the *Catholic Biblical Quarterly* and has reviewed books for the *Catholic School Journal*.

Sister Rosaleen (Gilroy), C.S.J., M.A., Ph.D.

Sister Rosaleen, professor of history at the College of St. Rose, Albany, N. Y., is a graduate of the college (B.A.), and continued her studies at Boston College Graduate School (M.A.), and Fordham University, where she won her doctorate, specializing in history, with American diplomatic history as her major. Sister has been head of the Social Studies Department at the College of St. Rose since 1936. She previously taught history at Central Catholic High School, Albany. She is a member of the Catholic Association for International Peace and of its history committee, the National Council of Social Studies and the New York State Council, the National Catholic Honor Society, is corresponding secretary of Alpha Chi chapter of Delta Epsilon Sigma, and is moderator of the Foreign Relations Club at the college.

Rev. Robert E. Regan, O.S.A., M.A., S.T.D.

Father Regan is professor of moral theology and sacred eloquence at Augustinian College, Washington, D. C. He is a graduate of Villanova College (B.A.), Villa-

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THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

Like Mighty Missioners They Come!

THE Pontifical Association of the Holy Childhood is the Holy Father's own mechanism for making our Catholic children mission-conscious. The very support of future personnel of mission work throughout the world depends upon our children's awareness of the problem of the missions and their willingness to work toward the solution of that problem. The scarcity of missionaries and of the means to further the apostolate in the pagan world are due to the lack of the missionary education of our young people *in the past*.

Christian parents and teachers give the children a deeper sense of the truths of religious teaching and a better understanding of their part in the mission apostolate when they tell them of the millions of pagan children who know not God and have not heard of Jesus Christ, and of those millions who, through the assistance of the *Holy Childhood* have come to know and love Him; when they interest them in the work of this Association and encourage them to take an active part in its great missionary program. It is easy to stir the heart of childhood to generosity and they readily understand that there is no greater gift to give a pagan child than the knowledge of the Catholic religion. Children thus inspired gladly say the daily prayer of the Association and just as gladly give their slender means to help the *Holy Childhood* to offer this great gift of faith to the children of all parts of the world. And in this very sharing of their spiritual and temporal goods, they strengthen their faith and enrich their spiritual life.

In his Encyclical on Missions issued in February, 1926, Pius XI singled out the Society for special commendation as the children's work for foreign missions. It is clear that those in charge of Catholic schools should consider it an obligation to establish the Association of the Holy Childhood—now the Pontifical Society of the Holy Childhood—in every Catholic school.

The Pontifical Society of the Holy Childhood is an international organization which interests Catholic children in the temporal and spiritual salvation of children of pagan parents in all parts of the world. This society in the 105 years of its existence has been instru-

mental in securing the baptism of millions of children; in establishing thousands of homes and nurseries, and numberless Christian families and communities; and in fostering the vocations of hundreds of native priests and Sisters. It has merited the commendation of successive Popes from the date of its foundation. "It is hardly necessary," says Pope Pius X, "to tell you how much we and our predecessors have cherished in our hearts this form of piety. The Holy Childhood Association not only perfectly accords with human sentiment, but it is likewise exceedingly pleasing to Him who said: 'Suffer the little children to come to Me.' The cause of the innocent little ones is the cause of Christ. He who preserves them from ruin dries the tears of the Church which she must weep only too frequently over her children consigned by a new Herod to temporal or eternal destruction."

"Give an ever wider promotion to the Association of the Holy Childhood," writes Benedict XV, "it is a beautiful work which benefits in particular those little ones who never knew at their birth the joyous smile of father and mother, who found no gentle hand to aid them in their helplessness. May these children realize in this Association the words of the Prophet Isaias that new mothers shall be given them to feed and caress them upon their knees! May the little ones reared by this Association be the solace of our declining years, and may their tender innocence, preserved from godless hands, assuage the grief which the malice of their elders too often inflicts upon us!" The Association is placed under the protection of the Infant Jesus. "Not without reason," continues Pope Benedict XV, "has the title of 'little saviours' been given to the children enrolled in the Holy Childhood. They are little by reason of their age, and little they may be said to be chiefly in homage to the true Saviour, without whose infinite merits their apostolate would be of no avail. But when we consider the greatness of the results they are able to secure, not 'little saviours' but 'true apostles' must they be called who every year rescue thousands of children from the insatiable cupidity of inhuman parents, or who procure the regenerating water of baptism for those children who

would not have attained eternal salvation except for the work of the Holy Childhood. We hardly know whether these dear children are destined to do most good to others or to themselves."

The same Pontiff calls the attention of mothers to their duty of stimulating their children to the faithful observance of the obligations which membership in the Holy Childhood involves. A mother's care to do this is taken as an external proof of her maternal love. He speaks also to the parish-priest: "And who shall say that the parish-priest is showing sufficient zeal for the good of the souls confided to him who fails to make known to his people one of the most efficacious means for putting and keeping their children on the right road?" Benedict XV speaks to those in charge of school work: "We should hope that being educated in a private institution (academy or parochial school), instead of impeding, would facilitate the children of our age in joining the Holy Childhood. He who has charge of the education of children cannot do better than put himself in the place of a mother. And a mother, ever solicitous for the good of her children, should not delay in enrolling them in the Association of the Holy Childhood. Let the directors of schools and academies, therefore, not delay in their efforts to have all their pupils join this Association so highly meritorious and salutary."

The present Holy Father, Pope Pius XII, has frequently expressed his interest and approval of the Society and its work. "This splendid work performed by this Association," we read in his message delivered through the Secretary Cardinal of State, His Eminence, Cardinal Maglione, "has always been a source of great consolation to the paternal heart of His Holiness and he is deeply interested in its welfare. It is his earnest hope that the Pontifical Association of the Holy Childhood in the United States will be blessed by the same success that has always attended it and will continue to be a cause of joy to the common Father of all the faithful." In a second communication, Pius XII commends bishops, priests, and religious teachers for their support and propagation of the work, and begs for their continued zeal and interest that the great results achieved may be diffused and consolidated. He calls upon religious teachers for their attention and support and instructs them to enroll all children in active membership so that these little ones of Christ may be encouraged to contribute in every way possible to the spiritual and temporal welfare of the children of mission countries. In the light of these papal pronouncements, no religious teacher can be content with anything less than one hundred per cent enrollment of the children under her charge. *Every Catholic child in the Holy Childhood!*

On Promoting Frequent Communion

THE August, 1948 *Emmanuel* carries an article on promoting frequent Communion by the Reverend M. V. Kelly, C.S.B. Father Kelly lays it down as his thesis that we must promote fervent Communion to promote frequent Communion. Those communicants who have little fervor do not persevere in presenting themselves frequently at the altar rail. The practice of spending some time with Our Lord in devout thanksgiving evokes a desire to be back in His company soon again. All spiritual writers agree with the author in this matter. The Decree on frequent Communion has this admonition: "Care is to be taken that Holy Communion be preceded by serious preparation and followed by suitable thanksgiving according to each one's strength, circumstances and duties."

We feel that it is fair to say that in some parishes, notably in some schools, there is too much regimentation exercised mistakenly by religious teachers, who are themselves devout in their preparation, their attention, and their thanksgiving. The children come to feel that the reception of the sacraments is part of school discipline, and their regular, enforced approach to confession and Communion does not develop a life habit. Father Kelly adverts to the frequency with which a pastor or a one-time teacher "stands amazed, puzzled, actually shocked at, if not the utter falling away from, at least

the cold indifference to, practices once apparently so warmly cherished."

One experienced teacher reproaches herself with having done nothing more than urge the children to go to Communion time after time, and they went. "We had no plan," she goes on to say, "for regularly securing a preparation for Communion; we saw them even at the Communion Mass with little external evidence of recollection and we did little or nothing about it; we saw them undisguisedly bolt for the door as soon as Mass was over. Perhaps we contributed somewhat actively to that condition. The close succession of Sunday Masses in many city churches complicates the difficulty of allowing sufficient time for adequate thanksgiving. In certain cases a signal is given as soon as the priest reaches the sacristy after the Mass for the children to go in rank down the aisle and outside immediately. Where children are encouraged to receive Communion on school days, only too often the Mass is set so close to the opening of the school day that the communicants have no time for a thanksgiving in the church.

Father Kelly professes his edification at the conduct and manners of many adult frequent communicants. "They come early, they are all attention during Holy Mass, they carry large prayer books, rather a variety of

(Continued on page 170)

BILLY COMES BACK

By SISTER AUGUSTA MARIE

Our Lady of the Wayside Convent, Riverside, Connecticut

IT WAS one of those brilliant late September days when the blue of the sky and the gold of the sun stirred one's heart to praising the beauty and the majesty of God. One felt secure in His love even in the midst of a world of insecurity. The kindergarten building, bathed in a riot of many-hued falling leaves without, and a reflected radiance within, emphasized the atmosphere of peace and all "wellness."

The door opened to admit Billy. There he stood in his six and a half years, hesitant, spectacled and his face tear-stained, a little too tall for his age and a little too thin. He was faced with the particularly complicated problem of making a social adjustment to a group of younger children and a new teacher. His heart was heavy because he had to come back to the "little ones."

Billy had entered the first grade from another school a few weeks before. Much to the dismay of his parents, it was decided that, because Billy's articulatory difficulties were of a serious nature, it would be best for him to return to the kindergarten until such time as he could talk more clearly.

From that point on, it could be said that Billy's speech deviations caused him serious maladjustments. He was handicapped by a negative reaction to his difficulty, a great fear produced by unpleasant family reactions and deep aversions to the penalties imposed on him because of this trouble which had so suddenly fallen upon him and about which he felt so helpless.

Our problem, too, was a complicated one, not merely a question of treating a speech disorder, but one that involved the whole child with his personal and environmental difficulties and his efforts to adjust to life.

UNEMOTIONAL APPROACH

The first technique of socialization used by us was to present to Billy our unemotional attitude toward his

difficulties as a whole and his speech problems in particular. We aimed to avoid conveying to him any aversion, annoyance, embarrassment, pity, anxiety, or impatience. At the same time, we worked and prayed that we might establish with him a good rapport by a genuine Christlike love and kindness. We worked to build up self-respect as an antidote for strong inferiority feelings by providing many opportunities for successful and superior performance, such as block building, finger painting, and drawing, in which he excelled. Through these successful performances, we encouraged group appreciation for Billy's excellencies. This group attitude, together with a better understanding of the handling of the problem by anxious and bewildered parents, sent Billy's self-respect and happy adjustment soaring to the skies.

POSSIBLE CAUSES OF DEVIATIONS

Now that we had given some help toward resolving maladjustments through better mental hygiene, we were eager to apply it specifically to the rehabilitation of his articulation problem. In planning this work for Billy we recalled the now generally known facts that more than seventy per cent of all speech defects are articulatory. Because they are seldom outgrown once they have passed the developmental stage, they need carefully planned and skillfully administered treatment. At any rate, the teacher who is equipped to understand the problem can handle it intelligently or know when there is need for the services of a speech specialist, thus enabling her to fulfill her obligation to the child's present and future welfare.

As a preliminary but essential step to planning speech therapy, it was necessary for us to look for the possible causes of Billy's deviations among the following possibilities as listed by Dr. Ollie Backus¹ of the University

¹ Backus, Ollie L., Ph.D., *Speech in Education* (Longmans, Green & Co., New York, 1945), p. 133.

of Michigan: (1) defective hearing; (2) short auditory memory span; (3) structural defects in the mouth, such as loss of teeth, tongue-tie, malocclusions, and deviations in size and shape of tongue; (4) neurological injuries; (5) physical illness or frailty; and (6) environmental factors, such as imitation of a sibling's speech. In the case under consideration we found only the short auditory memory span.

Results of the psychological examination, *The Revised Stanford Binet*, were as follows: C.A. 6.7, M.A. 5.11, I.Q. 91. The next step was to give an articulation test to determine the nature, number and characteristics of the defects. Van Riper,² of the Western Michigan College of Education, writes on this subject:

In analyzing the articulatory errors prior to outlining a program of remedial work, we have three essential tasks: (1) to locate and identify the speech sounds which are defective; (2) to determine under what conditions these errors occur; (3) to analyze these errors according to their manner of production.

The teacher, familiar with the various methods of testing articulation, can make the selection best suited to each particular case. We used Clara B. Stoddard's³ pictures, specially designed for testing small children. In making the written record, the errors were listed and described according to substitutions, omissions, additions, or distortions of sounds. As the position of the error within the word was an important consideration in determining the type of therapy, it was indicated by numbers 1, 2, 3. Thus, *th/s*¹ means that *th* is substituted for *s* in the first position, as *thoup* for *soup*.

One of the valuable benefits of such an articulation test and record is that it gives to the teacher a point of departure from which to interpret the often unintelligible speech of these children. It enables her to guide and check on improvements in a systematic way.

HELPING BILLY

Billy's deviations were many and varied, of which

² Van Riper, C., *Speech Correction* (Prentice-Hall, Inc., New York, 1947), p. 144.

³ Stoddard, Clara B., *Sounds for Little Folks* (Expression Co., Magnolia, Mass., 1944).

only a few will be mentioned here. In general we found that he needed help with initial *r*, with making the vocal chords vibrate for *z*, with *ch* and *sh* in nearly all words, and with all the blends. Because of omissions and distortions of many sounds he needed help in hearing individual words, phrases, and simple sentences.

Frequent ear training, exercises for lengthening of the auditory memory span, tongue and breathing exercises, chiefly through the play approach, proved essential means of therapy. Group work as well as individual work using a mirror were stimulating and efficacious means. The teaching of correct speech sounds was undertaken on one sound at a time, thus avoiding confusion to the child while insuring steady progress in incorporating these sounds into the child's speaking vocabulary.

Within a short time Billy's speech showed a marked improvement. His ear had become more sensitive, so that he could distinguish the correct from the incorrect. He had learned to use the proper organs for the correction of some previous errors. His auditory memory span had lengthened to a remarkable degree. Confidence in the medium of speech as a useful and pleasant means of communication had grown.

While he had not developed into a first-rate linguist for his age level and certainly not into an elocutionist, we felt that we could say with gratitude to God and a laudable pride in a real work of accomplishment, "Billy has come back."

What challenge do our future Billys present to us? Are we willing to share some of the responsibility for the rehabilitation of our handicapped children? Van Riper⁴ speaks for them:

We teach our children to read and write. Some day we shall be teaching our children to talk as well. The elementary school teacher will be trained in the daily program, and speech-improvement classes will be a part of elementary speech education. Special speech departments in the teachers' colleges and universities will organize programs of parent education and teacher training and provide clinics where adults may receive treatment. When that day comes, and it is fast approaching, the speech-handicapped child will no longer be laughed at, rejected, or pitied. He will be helped.

⁴ Van Riper, C., *loc. cit.*

Theology

IN THE COLLEGE

By SISTER M. ALOYSIA, S.S.N.D., M.A., Ph.D.

Mt. Mary College, Milwaukee 13, Wisconsin

IT SEEMS timely, in view of the emphatic statements by the executive committee of the N.C.E.A. in its report on the liberal college, to discuss once again the teaching of theology in the college. This is especially true because the number of copies of the report was limited.

For some years the question of religion vs. theology has been discussed with great zeal and considerable warmth. The proponents of theology have increased. Their voices have been heard with surprising frequency, and it is an encouragement to have their ideas supported by such eminent educators as those who prepared the report. But in the minds of many the issue is by no means clear; others again, may hesitate to take a step which, they fear, will bring them great difficulties.

THEOLOGY MORE IMPERATIVE NOW

For all of these, the stand taken in that report will be a great aid. This unqualified approval of theology by eminent educators might serve as a reminder to the hesitant that the Church has never considered theology to be the privileged possession of the clergy. In the great day of the medieval universities, theology as well as philosophy was open to all comers. Those introducing it now will not be the pioneers. In 1896, in the prospectus for the summer session arranged by Mother Pauline, C.S.C., prominent educator in the Middle West, a course in theology was included. If it was considered valuable then, should it not be even more imperative now?

We have been reminded constantly by authority that workers are the best apostles for workers, doctors for doctors, office forces for office forces, business men for business men. We need cite no instance to prove that

religion is a very common subject of conversation. If workers and doctors and business men are to be apostles, if they are to meet the objections and difficulties of their companions, why should not their minds have the systematic training of theology? If thousands cannot be reached by the clergy, then lay apostles should be properly equipped to begin the work which the clergy will complete when the opportunity presents itself.

This is the verdict of the committee:

We know definitely what is the specific aim of the program of religious education within the Catholic college. It is to implant the Christian life ideal in the minds and hearts of students so that in college and when college days are over the ideal will manifest itself in Christian living. Obviously the instructional part of the program is basic here. The student must learn the rational grounds of his belief as a Catholic and truly *know* this religion if we are to have any assurance that this knowledge will translate itself into *love* through participation in worship (the sacraments) and into *living* his religion during college and when he resumes his life as a member of the parish.

CATHOLIC MENTALITY NEEDED

It is time that our attention be drawn to the fact that failure to live the Christian life stems largely from the lack of a Christian mind. Cardinal Stritch in 1935 said: "If there is a single criticism that one would make of the greatest Catholic laity in the world, it would be that they have not a sufficient intellectual foundation for their religion. They have not a Catholic mentality."

No less a man than François Mauriac deplored the fact that he had received a Christian sentimentality, but

not a Christian mentality in the Catholic school he attended.

Most of the objections to teaching theology in the college can be summed up under one of two heads. The first is the assertion that it is more important to train the will, since love is greater and better than knowledge. The second can be expressed in one word—*difficulty*.

The first point deserves careful consideration. Frank Sheed, in that stimulating volume, *Theology and Sanity*, has the answer:

Though in our relation to God the intellect does not matter as much as the will, and indeed depends for its health upon the will, it *does* matter, and it is too much neglected, to the great misfortune of the will, for we can never attain a maximum love of God with only a minimum knowledge of God. For the soul's full functioning we need a Catholic intellect as well as a Catholic will.

And, the often quoted:

Most of us have Catholic wills, but not many of us have Catholic intellects... Intellectually we wear our Catholicism like a badge on the lapel of the same kind of suit that every one else is wearing.

Actually, there is real danger in the training of the will, without a corresponding training of the intellect, for without solid and deep-seated convictions resulting from thorough knowledge, the will is unsure. It is certainly possible for a person to go astray in spite of theology, in spite of knowledge. But ignorance, or lack of a properly developed knowledge, is a generally recognized cause of leakage. If we are to be warned against pride of intellect, we should likewise realize the danger of instability.

Is there no other way of attaining this knowledge than by the formal teaching of theology? Of course. But here our concern is with the college. The college is supposed to challenge and develop the powers of a student. Quoting again from the report:

There is infinite beauty of thought as well as uncalculable inspiration of the will in such truths as those of the Trinity, the Hypostatic Union, the indwelling of the Holy Spirit, the Salvific Will of man's Creator... We are here concerned, however, with the theology as a part of the core curriculum, and it cannot be worthily pursued except by an intense application of the highest rationalizing powers of man.

THE COLLEGE COURSE

Discussing the courses frequently offered in college, the report continues: "There may be little intellectual advance over the study of religion as given in more than

one of the lower school levels." History, literature, philosophy, science, and mathematics—all except the skill subjects are aimed to develop the mind of the student, and thereby to give him the sense of values and the appreciations and judgments that will make him a better *person*. Even the best student finds difficulty at times with problems in some field, and he realizes that his mettle is being tested. His will is being trained in the very effort required to master intellectually the problems he is facing. Surely that carries over into life, or more correctly, it *is* life. Besides, his will is motivated by what he learns. Yet in the religion class he often has an anomalous situation. The emphasis is on the will.

The subject-matter offers no difficulties as compared with physics or philosophy, and a common conclusion is, "Religion is a snap course, just like what we had in high school, except for better vocabulary." If the religion course is a "snap course," then religion itself is easy, and does not really have the answers to the enigmas that confront every living person. So they argue, almost unconsciously. The student leaves the college, his thinking powers exercised and developed in every other line, his *will* presumably exercised and developed in religion.

We wonder. Students who battle for hours over mathematics find they can score an A in religion by a brief glance over class notes before the examination. There was little intellectual training involved; and just where was the will training? Is motivation *training*? Some clear thinking on this matter might help us to see that making the class easy, hesitating to fail students, fearing to frighten them away from us personally, is in reality little help.

The difficulties in theology (and I do not refer to the controverted non-essentials) will show the student that God is far greater than he has hitherto conceived Him to be. There is something wrong when a graduate of Catholic high school, college, and university training prays to the God of philosophy "because He is so much more powerful than the God of religion." The fact that there are mysteries which we can never completely understand does not mean we may not go much farther in our understanding than we have gone. We shall not love God more by knowing Him less.

Finally, what nobler or more satisfying, or holier matter can be found on which to set our minds to work, than God, and the universe viewed in the light of God? It is hard to understand how the will can fail to be caught after the contemplation of such sublime truths.

It is almost automatic, as love follows knowledge. The Protestant Archbishop of Canterbury on the occasion of Princeton University's bicentennial stated that:

...in every department of its work a university should be essentially theological, imparting in each department not a fragment of unrelated knowledge but a facet of truth which takes its appointed place

in a faith, a hope, a doctrine able to lift men above the confusion of their own ends and desires and passions into a controlled discipline of life and purpose, strong enough to deliver them from the bondage of created things into the liberty of the sons of God.

We need not fear, either, that such study must be dull. It need not repel. No effort is made to make college algebra attractive. There is no need. It is attractive, and its devotees grow in intensity as they grow in knowledge. Will theology *per se* do less? The failure to develop the mind in religion results, in the words of Father Kearney, O.P., in "malnutrition." Besides, he affirms, the Catholic has a *right* to theology.

DIFFICULTIES

Now as to difficulty. If difficulty were a reason for refraining from undertaking a project, there would be no Catholic colleges, and hence no controversy on this point. Insurmountable obstacles have been surmounted. Stone walls have melted before determined wills. But there is no need to go on. The application is obvious.

The first of the difficulties commonly proposed is: What is to be taught in the limited time allowed? A priest, we are told, must have 68 hours of theology. Colleges do not normally allow a fourth of that. Every other field has determined what will be necessary for specialists, and what its minimum requirements shall be. Why not in theology? For example, the study of casuistry is no concern of the layman. If much time is spent on casuistry in seminaries because of the obvious need, that does not make it the *essential* of moral theology. St. Thomas thinks of moral theology as the way of the creature toward the Creator; and includes in it the tract on grace, a tremendous dynamo of motivation; and discusses the virtues, etc. Give the tract on grace to the student. Teach him some of the inspirational doctrine on the sacraments. Give him the theology of those articles of faith that are basic. Let the student see in his classes that God is so tremendous that he can only begin to see what He is not! Let him realize the love of God for man through the study of the Incarnation, by discovering what that word implies. Would he not love God in return?

Another difficulty. There are no adequate textbooks. But, they can be prepared. With the *Quest for Happiness* series for high schools before their eyes, why should college educators sit back and bemoan their lack of an equivalent? Would *Theology and Sanity* be utterly inadequate until such time?

THEOLOGY CAN BE FASCINATING

The classes would be dull, the objectors continue, because theology is above the capacity of some of the students. True—in the hands of a dull teacher or of one who fails to prepare his classes adequately. But that is true of any subject taught under those circumstances. Nothing is dull that is suitably presented and gives us something to reach for. Anything can become interesting in the hands of a vital teacher. If there are dull sermons, that is not *because* of theology. In a certain woman's college where a major in philosophy is offered and eagerly welcomed by students, where the department is really a focal one and the subject is well taught, students do not speak of philosophy as dull. One result of training in the Catholic Evidence Guild is the discovery of how intensely fascinating theology can be.

Another objection proposed is the alleged contrast of Christ's system of teaching. He, we are told, taught simply. Not always. No one will say that the Gospel of St. John is simple. Christ's conversation with Nicodemus is quite different from the parables taught to the simple village folk. And who will say that His words to the Samaritan woman are so simple as they appear on superficial reading? Or the promise of the Eucharist? If the college student is not capable of speculation, then does he really belong in the college? In making things easy for the student, we run the risk of losing the interest of the better students, the very ones whose gifts should be made available for God and His Church. Why cannot the mind be trained in the religion class, and the will developed by the actual practice of Christian life motivated by sermons, retreats, suggestions? There will be additional motivation in the very development of the mind as it more and more grasps truth. The Catholic Evidence Guild distinguishes between *teaching*, the appeal to the intellect by explanation (which they do), and *preaching*, the appeal to the will (the work of the clergy, and their privilege). That is not the function of the college, whereas teaching is.

THEOLOGY WITHOUT PHILOSOPHY

One more difficulty deserves consideration, and of all those discussed, it seems the greatest. How offer theology to those who have had no philosophy? It will not be an easy task. Many of the terms will need explanation as they occur. But it has been done, for example, in colleges which consider natural theology as religion (not exactly a correct notion, since it is no more essentially religion than ethics), and where it is taught without metaphysics as a prerequisite. It might be interesting to discover how much philosophy precedes the theology offered in the Sheil School in Chicago, for

example. Less matter would be covered, but again, there is no need to go into all the details of disputed points, which form a considerable portion of seminary texts. If *Theology and Sanity* can be read with pleasure and profit—and its sales would indicate that it can—why cannot the college student grasp the essentials of theology under the guidance of a real teacher? *Amen*, *Amen* has its portion of philosophy, and is eagerly read by persons who are not even able to define the word. Here is a solution which may elicit a protest: Must religion be taught in the first two years of college? or in them alone?

NOT A PANACEA

Theology is not proposed as a panacea. No one maintains that all college students will be saints, or even faithful lovers of Christ for life. Certainly we need knowledge of and love for Christ. Assuredly we need a person to follow. But emotional attachment even to Christ is more valuable and lasting if accompanied by a knowledge of what Christ taught—a knowledge that is not superficial but deep and clear and based on the principle of faith. If in our day morals need disciplining, our minds, enervated by all the thinking done for us, need it likewise. Mr. Joseph Dwyer, assistant professor of history at Mount St. Vincent, in urging the teaching of logic in high school, wrote:

Not to give these students the opportunity of a rigorous training in the art of detecting truth from error, the reasonable from the nonsensical, the commonsense from the insane, is a form of intellectual starvation rivaled only by the physical starvation of other millions in the world.

Mr. Dwyer quotes Alexis Carrel's contention that unintelligence is growing, despite the training in high schools and colleges available for growing numbers. Keen

minds see the need for clearer vision in every field. Is religion included? Faith never meant submission without the use of our intelligence.

Since the war the questions asked by persons listening to Catholic Evidence Guild speakers are limited to the matter offered. No longer is there need for apologetics. No longer is it useful to prove *that* God is, but to explain *who* God is, and the man on the street listens hungrily. It should not, really, be surprising to learn that the topic of greatest interest is the Trinity. Then let us, by all means, teach the Trinity as fully and deeply as possible. Too often our ideas about this and other truths are incomplete, vague, or emotional. The intellectual approach will help that. Clear knowledge will enable a Catholic to help an inquirer and enrich his own spirituality. If, for example, the theology of extreme unction were understood, Catholics would be more courageous in opposing the modern conspiracy of silence in the face of approaching death—a point which is far more important than knowing how to prepare the table for the priest's coming.

An important part of the training of Friendship House staff members is theology. Again citing the Evidence Guild, there is no worry about the fact that those who are preparing cannot immediately cover all that theology has to offer. It is years before the work has been completed. Young Catholic laymen who feel the need of something they have never been given are seizing the opportunity to study theology where it is offered. In the June, 1946, issue of *Integrity*, devoted to the subject of education, the question of theology resolved itself into "how and what?" rather than "Shall we?"

For the college student who comes with only the merest suggestion of Catholic instruction, provision should be made in the first year for a general, over-all view. But in caring for these we may not neglect those whose whole interest in religion will lag because they have "had all that before." Give them theology. They have *not* had that.

On Promoting Frequent Communion

(Continued from page 164)

prayer books, and, unless their occupation makes a prolonged stay impossible, they are never away in a hurry. No wonder they are back next day and every day." Are we teachers in the Catholic schools training the children of today to be the type of adults described by Father Kelly? Why is it that many of our graduates who had received frequently while they were in school, became very neglectful the moment they were free from

the disciplinary routine of school life? The answer is to be found in lack of fervor, a lack of abiding love of Christ in the Holy Eucharist. Fervor in preparation and thanksgiving teaches the young to know Christ better; their greater knowledge increases their love, and creates a yearning to receive Him frequently. "They find themselves submitting to an attraction which is irresistible."

Père Girard (1765-1850)

EMINENT SWISS EDUCATOR

By HUGH GRAHAM, Ph.D.

John Carroll University, University Heights, Cleveland 18, Ohio

THE name of Père Girard is not a familiar one to American students of educational history, but on the Continent of Europe where his work is better known he is ranked among the most eminent educational leaders of the nineteenth century. In both theory and practice he was in many respects far in advance of his better known contemporary and compatriot, Pestalozzi (1746-1827). Père Girard, however, was not without honor in his own country, and for good reasons. Ever zealous in promoting the welfare of his native land, his first important educational work was a plan of education for all Switzerland. This was published in 1799 and was addressed to the Swiss minister of arts and sciences. In 1804, he took charge of the French school at Fribourg where his abilities as an administrator and teacher won him wide recognition during a period of twenty years.

SALIENT FEATURES OF PÈRE GIRARD'S WORK

He was a man of marked intellectual ability and personal charm. His preparation for the profession of educator was laid on a broad and substantial basis. In this respect he was much better equipped than were either Pestalozzi or Froebel whose fame has hitherto been much greater. Whether future historians of education will form a different estimate of their respective merits time alone will decide. In the meantime, it may not be amiss to draw attention to some of the salient features of the work of this great Catholic educator.

Compayré, no Catholic partisan, has described Père Girard as "the most eminent educator in modern Switzerland."¹ "*Avec boué votre Girard fait de l'or*" was the verdict of Pestalozzi as he addressed the people of Fribourg after his visit to Père Girard's famous school.

Pestalozzi was not the only visitor attracted to Fribourg to witness the moral and educational transformation which Père Girard brought about among the children of that city. Among the other distinguished visitors were kings, princes, statesmen, savants, writers, teachers, and social reformers. All came to study his system at firsthand and all left with sincere respect and admiration for the educational successes achieved by this humble Franciscan priest.

If he attained distinction as a teacher his work as an author was no less remarkable. As we shall see, he had pursued a very complete course of study before he entered the classroom as a teacher. Then, after years of experience he committed his educational theories to writing while he was still in complete possession of his faculties. He was, in fact, seventy-nine years old when he published his great work *The Systematic Teaching of the Mother Tongue*, which was crowned by the French Academy the same year (1844). M. Villemain who presented the official report commended the work in the highest terms.

When Père Girard died in 1850, the Great Council of Fribourg declared that he had merited well of his country and of humanity and ordered that his portrait be placed in all the schools within view of the grateful youth of his native city which he had served so faithfully. A magnificent monument was erected in his memory. Especially worthy of admiration are the three figures intended to symbolize the three highest

¹ *The History of Pedagogy* (Payne's translation), p. 465.

thoughts which can stir the soul and quicken the heart of man: God, humanity, and the fatherland.

More permanent, perhaps, than the tribute of painter or sculptor is the great work he performed as an educator. A Protestant compatriot³ has passed on him the following judgment which would not appear to be exaggerated:

Today the work of P. Girard appears to us in all its grandeur. It is gigantic and embraces not only education but political science, administration, industry, commerce—all the branches of public life. He is something more than an educator. He is a reformer of the highest order—a statesman, an enlightened citizen, a clear-sighted judge, and an ardent patriot. During a troubled epoch he labored to reconcile the Church and State, science and faith, and he found the solution of this problem in human brotherhood, in a spirit of tolerance, and in the love of Him who is the Common Father of mankind.

HIS BIRTH AND EARLY YEARS

Père Grégoire Girard was the fifth child of a family of fifteen. His parents must have had access to a calendar of saints if they provided names as generously for all their other children as they did for him. He was baptized Jean-Baptiste Melchior-Gaspard-Balthazar. It was not until he entered the Franciscan Order that he was given the name *Grégoire*. Up to that time he had been *le petit Jean*.

From his birth to his sixteenth year, *le petit Jean* had the advantage of a good Christian home. His father was a successful and respectable merchant of Fribourg but he would not appear to have exercised a great influence upon his fifth son. Probably he was too completely occupied with his business to have much time to devote to his numerous offspring. It was otherwise in the case of the mother. She was the counsellor and consoler of his mature age, as she was the charming and attentive teacher of his early years.

Up to the age of ten he would appear to have received both his formal and informal education in his parental home. Here, too, he had his first experience of "the mutual method" of instruction, of which in his later years he was a sincere advocate. This family of fifteen children was already a little school in which the method of mutual instruction was in effect. Jean had considerable experience in teaching his younger brothers and sisters to read. The inspiration derived from his firsthand acquaintance with instruction in the home exercised a profound influence in shaping his educational ideas.

At the age of ten, he was sent as a day pupil to

³ Gueux, M., *Histoire de l'instruction et de l'éducation*, p. 382.

College Saint-Michel, which was still in charge of the Jesuits. True, the order was suppressed by Clement XIV in 1773, but the former teachers of Saint-Michel continued their educational work, the robe of the Jesuit merely being displaced by the soutane of the secular clergy. The six years spent at Saint-Michel would naturally be devoted mainly to classical studies, conducted along traditional lines, and they do not appear to have been the source of inspiration of P. Girard's theory and practice of education.

At the age of sixteen, he joined the Franciscans. He made his novitiate at Lucerne, where he learned the German language. He took his final vows in 1782. From Lucerne he went to Germany where he made his philosophical and theological studies: first, at Offenburg, then at Weberlingen, and finally at Würzburg where he spent four years from 1784 to 1788. Here, in the capital of Franconia, in the Franciscan monastery of Würzburg, near the celebrated university, according to his own account occurred "his being developed." There he completed a liberal course of literary and philosophical studies. He developed a special interest in mathematics and made an acquaintance with the philosophy of Wolf and Kant, for whom he had a sincere regard. Christ, however, was the true Master of P. Girard. He was unable to read the life of the Divine Master without being moved to tears. To those who accused him of being under the influence of Kant he replied, "I am indebted to him for a complete remodeling of my ideas as to the moral nature of man," and he added, "All of that, without doubt, is in the Gospel, for, during eighteen hundred years, no one has ever discovered a single moral or religious truth that is not in the Gospel; but I did not know it was there, and the reading of Kant has made me a better Christian."

In 1788, P. Girard completed his theological studies and was ordained to the priesthood in 1789 by the Bishop of Lausanne, Bernard de Lenzbourg, who, he said, "possessed the religion of the heavenly Father and of the brotherhood of man."

HIS CAREER AS A TEACHER

After his ordination at the age of twenty-four, he began his active career as a teacher and preacher. For a period of about ten years he devoted himself exclusively to his ecclesiastical functions, mainly as a teacher of philosophy and theology, first at Weberlingen and later at Fribourg. He had also the distinction of being the first Catholic priest who was officially authorized to celebrate Mass in Berne. In this intensely Protestant community, the young *curé* knew how to make himself and his religion respected. He avoided controversies on points on which Catholics and Protestants were sharply divided; but, on the contrary, he sought to emphasize

those truths of the Gospel on which Christians were agreed. He was a man of peace and sought religious harmony. A distinguished lady once said: "I do not know anyone so dangerous for us Protestants as P. Girard; he makes us respect a religion which so many others caused us to hate."

In the life of P. Girard there are two periods which merit special attention and which are essentially related to his educational work. One is the organization and direction of the French school at Fribourg (1804-23), the other extends from 1823 to the very year of his death in 1850. During these twenty-seven years, he was largely occupied with the leisurely and laborious composition of his masterpiece—*The Systematic Instruction in the Mother Tongue*.

In the days of P. Girard, the little city, or town of Fribourg had a population of between 5,000 and 6,000. The inhabitants were mainly Catholics, some of whom spoke French, and others German. Even making allowance for the possible exaggerations of Pastor Naville, a Protestant minister and great admirer of P. Girard, we may well believe that the moral and educational development of the children was on a low plane. Previous attempts were made at providing popular education by the introduction of the Pestalozzian methods.

With the arrival of P. Girard, a new spirit became evident in Fribourg. During the twenty years from 1804 to 1823 his school grew from forty to about four hundred. The work fell upon the principal and four or five assistants. It is worth noting that P. Girard displaced members of his own order to make way for laymen whom he found more willing to adopt his new pedagogical ideas.

It should be pointed out that this school was at first an elementary school organized into four classes. But in 1808, there was added a fifth class in which English and Latin were taught. It would be a mistake to assume that P. Girard was in complete control of all the teaching in Fribourg. True, he soon succeeded in grouping round him all the French-speaking children, but the German-speaking children were taught by the Augustinians. The girls were taught by the Ursulines and secondary education was in charge of the Jesuits. In his school P. Girard enrolled boys irrespective of the wealth and social rank of the parents. The instruction school was not free. The city provided a small grant and well-to-do families paid fees. But, as in our parochial schools, rich and poor children mixed without any hard and fast lines of demarcation.

PRINCIPLES UNDERLYING HIS METHOD

His method of teaching had two guiding principles:

(1) The end of education is the moral and religious

development of the child. (2) The principal means is the study of the mother tongue. From these two principles he never varied. In other respects he did not hesitate to utilize new ideas and was ever ready to change his methods in the light of his daily experience. He even adopted the ideas of others or adapted them to suit his purposes. In 1816, he adopted the method of mutual instruction after having practiced the simultaneous method for eleven years. He thought that he had found in the mutual method a solution for the problem of adapting instruction to the needs of the different capacities and aptitudes of his pupils. In this regard he found, as other educators have since found, that the simultaneous method was quite inadequate. In his necessarily large classes, the single teacher is a giant among dwarfs, and in the heterogeneous group the individual is likely to be lost sight of. The mutual system, on the contrary, provided for the division and subdivision of the pupils and for providing instruction for each age and stage of maturity.

The principle of *graduation* of studies which he had borrowed from Pestalozzi could be easily applied. Moreover, the mutual system could also be perfectly adapted to the concentric system, then much in vogue, and which P. Girard had himself extolled. Not only as a teaching device, but in classroom management and in disciplinary situations did P. Girard apply the mutual system. The policing of the house was in charge of a tribunal of pupils. Thus, in several ways, he anticipated the modern features of pupil government.

OTHER GENERAL PRINCIPLES OF HIS PEDAGOGY

Although P. Girard deserves credit as a pioneer in respect to certain principles of method he would have been the first to disclaim any attempt to be an initiator. It was his boast that he followed traditional methods. "I have never had any other pretension but to restore what good sense had discovered during former ages."

He was a strong partisan of *active* methods as against the *passive* methods then in common use. In the latter case, the teacher explains, the pupils read and listen, then they memorize. On the other hand, the active methods are excellent because they correspond to the psychology of the child: he loves movement, activity, change; "natural variety of teaching sharpens the appetite of the soul!"

Another teaching principle of P. Girard's is his *progressive teaching*. Briefly stated, this means that instruction is to be graduated. In practice he would seem to have applied what we might call an inductive approach, but he adapted the subject matter to the stage of development of his pupils, whose mental horizon was gradually widened by the method known as concentric. He believed in repetition, but a repetition that was not

deadening, a repetition that involved change so that important ideas might receive a lasting impression.

PRACTICAL EDUCATION, THE EDUCATIVE PROCESS

He believed that education should prepare a child for life in this world as well as for eternity: history for him would give lessons in morality; language would be an instrument for general culture and it would cause sentiments of religion and morality to sink into the soul; geography would make known the great human family; natural history would raise the soul towards the Creator of all things; arithmetic would familiarize the pupil with the transactions of life and with domestic economy.

P. Girard wished that teaching should not only lead to worth-while knowledge, but in doing so form intellectual habits and attitudes, improve the techniques of observation, give training in reflective thinking, forming practical judgments, and, in general, improving reasoning ability. This is an excellent principle both from the viewpoint of psychology and of religion; for the well-developed intelligence is more apt to comprehend religious truths.

As a means of training the intellect, P. Girard had great faith in the value of the mother-tongue. Hence, he spent many years in writing his masterpiece, *The Systematic Teaching of the Mother Tongue*, which he intended for parents as well as for school teachers; for he had great faith in the home as an educational agency.

The constant thought in his system was that the mind must be furnished with ideas while it is being exercised. His great educational treatise ranges over wide fields of knowledge: man (body and soul), the family, the fatherland, the human race, God and His providence, Jesus Christ, Savior of mankind, life beyond the tomb, morality, and infancy.

RELIGION AND MORAL EDUCATION, SUMMARY, APPRECIATION

For P. Girard, the school above all else should be concerned with the moral development of the child or, as we would say, with the formation of character. "The only genuine popular school is that in which all the

studies serve to cultivate the soul of the child and in which the child is improved by the things which he learns. There is not a single subject of instruction which, in capable hands, is not more or less capable of serving the cause of education. Each one offers its tribute. To take the different offerings, combine them and put them at the service of honest, noble, generous sentiments, such in my estimation is the grand duty of the teacher, the sublime thought of his art; I would call it the mother thought."

In this short paper little more than an outline could be given of the educational ideas and ideals of P. Girard. It would be especially valuable to compare him with his contemporaries if we are to estimate him at his proper worth.

He was better prepared for his rôle of educator than Pestalozzi. He made serious studies covering a wide range of literature, philosophy, and theology. He taught for a long time in the same school and there he acquired valuable experience and tested out his educational theories, which he did not commit to writing until he had reached an advanced age, but while still in full possession of his intellectual powers. His writing was done leisurely and, therefore, his works have the quality of maturity which is not a common characteristic of educational classics.

Pestalozzi always was seeking for the better, said P. Girard, having renounced the glory of being always the same. P. Girard represented tradition, but tradition corrected so as to serve the cause of genuine progress. Pestalozzi emphasized arithmetic, while P. Girard emphasized the mother tongue, which he considered as the most educative, the most universal, and the most appropriate instrument as a gymnastic for the mind. His whole pedagogical theory as to the function of language might be summarized in this sentence: Every word in the teaching should be understood and every thought should be applied to the divers needs of life.

P. Girard wrote with equal facility in both French and German. The complete catalogue of his writings is given by his biographer, P. R. Naedle. His theological and philosophical ideas were influenced by the rational and Gallican currents of his day, but his great powers of intellect, the nobility of his nature, and the spirit of the Franciscan Order have combined to raise him to a position of eminence.

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MARY, QUEEN OF KNOWLEDGE

By SISTER ROSALEEN, C.S.J., M.A., Ph.D.

College of St. Rose, Albany 3, New York

ONE OF the loveliest and truest titles of Mary is that of *Queen*. Saint Athanasius says: "If the Son is a King, the Mother who begot Him is rightly and truly considered a Queen and Sovereign." The Church has guaranteed that royal title to Mary. In the Mass of Our Lady of Mount Carmel, she says, "Most noble Queen of the world, Mary ever-virgin," and in the Mass of the Seven Dolors, "Holy Mary, the Queen of Heaven and mistress of the world. . ."

The title, Queen of Knowledge, has not been officially conferred upon Our Blessed Mother, but it may fittingly be given to her in private devotion.

Over nineteen centuries ago the Archangel Gabriel saluted Mary as "full of grace," thus revealing to her and to all mankind the means God had taken to raise her to the highest pinnacle of sanctity possible for a human being. This privilege of being "full of grace" was reserved for the Mother of Christ, alone. All the perfections of her life emerge from this favor bestowed upon her in preparation for the unique privilege of divine maternity. This fundamental fact, therefore, should occupy a foremost place in an attempt to portray any virtue of Our Lady.

This first gift of grace to Mary was so rich that the Fathers called it "an abyss of grace"—so great an abyss that it transcended that of all the angels and men together. In the Bull, *Ineffabilis*, defining the Immaculate Conception of the Most Blessed Virgin Mary, Pope Pius IX proclaimed that Mary was never a moment abiding in darkness, but was always radiant in light.¹ It is the general belief of the Church that Mary had the use of her reason and her will from the beginning, an infused knowledge, that is, a knowledge directly conferred on her by God. With this knowledge, Mary received its complement, faith.

¹ The Bull *Ineffabilis* (trans.) Reverend U. J. Bourke (John Mul-lany, Dublin, 1868), p. 55.

All Mary's words and acts imply the virtue of faith. Each incident of her life is, as it were, a transparent medium revealing beneath it the power and activity of the perfect faith that formed, together with hope and charity, the basic and ever-present moving force of her life. It is the essence of faith that we give our assent to a truth that we cannot know save through revelation. Though Mary had no permanent revelation from God while she lived on earth, yet she had been given the power to know what was outside the scope of her natural vision.

For example, the most important act of Our Lady's life was her consent to God's plan in the words, "be it done to me according to thy word" (Luke 1, 38). Mary had been so richly endowed with knowledge that she saw, at once, the transcendent value of the gift implied in the divine request. There was no hesitation; judgment was immediate. Her will followed the lead of her intellect. She gave her consent. For her, to know as she did with so complete a knowledge what God desired of her, meant an instant act of her rational will in entire harmony with the Creator's. Mary looked above the normal action of nature to the supreme goodness and power of the Creator of that nature. In the clear light of her faith the miraculous conception was just as real and intelligible as if it had been effected according to the law of nature.

KNOWLEDGE AS A GIFT OF THE HOLY GHOST

Since faith is the complement of knowledge, we shall now consider knowledge as a gift of the Holy Ghost. The Church teaches us that knowledge is a gift which

inclines us to follow promptly the inspiration of the Holy Ghost. It enables us to discover and use the means that lead to salvation, to reject whatever should separate us from them. It differs from faith in this respect—by faith we know and adhere to revealed truth with certainty, relying on the word of God; knowledge inclines us to accept revealed truth, and by shedding a brighter light upon it helps us to know it more clearly and to defend it more effectively.

Human, or secular, knowledge is gained by experience and reason working in the natural order. The gift of knowledge enables us to judge this human knowledge correctly by putting it before us in its proper relation to God. It helps us to distinguish the true from the false; it aids us in determining what is real from what merely seems to be real. It acts on the will, leading it to operate according to the standards of enlightened faith and gives nobility and true fruitfulness to human science by illuminating it with its own divine light.

In the sincere Christian, this gift of the Holy Ghost influences directly, or indirectly, all the forms of knowledge he may possess. In Mary, this gift was most excellent both in itself and in its continuous action—a fact which colors every phase of knowledge that she possessed. This divine light was given to Mary in two ways seemingly contradictory: first, it was given in a way which had no proportion to the forms that man's intellect requires for its normal operation; secondly, it was given in a manner that was proportioned to these forms.² Mary was given the first-mentioned occasionally but the knowledge she possessed in the second instance was permanent and, therefore, much more extensive. How extensive, it is hard to say, but we are safe in asserting that it included all that she needed to know as the Mother of Christ and as His associate in the work of redemption.

Because she was destined also to be the Mother of her Son's Church, she would obviously be given all the knowledge necessary for the fulfillment of the duties implied by this precious prerogative. As our Mother, she would know the needs of her God-given children, for whom she would suffer, together with her Son, and for whom she would offer intercession to the Father in heaven.

ESSENTIALLY A HUMAN BEING

Our Blessed Mother was essentially a human being; she had a mind that was specifically the same as ours, in itself and in its operations. God gave her this mind to be used in a normal, human way. It was not exclusively, but only occasionally, occupied with the acquisition of knowledge from the purely spiritual forms

² Schuyler, Henry C., *Mary, Mother Most Admirable* (Reilly, Philadelphia, 1934), pp. 58-60.

that transcend those produced from sense impressions; for example, Mary knew with a knowledge transcending the normal operation of the human mind that her Son's mission on earth was to redeem fallen man by His suffering and death. All the details of this plan, however, had not been revealed to her.

For thirty years, the Mother and Son were in constant intimate relationship. What a world of knowledge Mary acquired from the observation of His words and His acts. A mother can see deeply and understandingly into the heart of her child. Would not Mary, therefore, who was the most loving, the most intelligent, the most observing and sympathetic of all mothers, have increased in knowledge, daily, nay hourly?

To this knowledge must be added that which she gained by her diligent study of the Sacred Scriptures. This study had occupied a considerable portion of her time in the temple and had contributed largely to her preparation for the dignity and duties of her divine motherhood. That she was an apt pupil of Scripture may be judged by her composition of the *Magnificat*, one of the most magnificent hymns of praise in all literature. The *Magnificat* contains allusions to about twenty different passages from a number of books from Holy Scripture. When a scholar shows such casual familiarity with the literature and the authors of his people we rightly conclude that he or she has done wide and careful reading. Mary's study of Scripture was not discontinued when the Word, Himself, came into her life. A fresh, piercing light must have illumined the pages as she read them in the presence of the Divine Author, Himself. Every prophecy, every symbol, every type, stood forth in its true and complete relationship with the Divine Reality, so close and familiar to her at Bethlehem, in Nazareth, and on Calvary.

MARY'S GROWTH IN KNOWLEDGE

Mary was constantly pondering some word or act of her Divine Son. How abundant and rich, therefore, must have been her growth in the knowledge thus acquired year after year as the life of her Son unfolded itself before her! When Christ had finished His work on earth, Mary's devotion to Sacred Scripture was even still more evident. How clear to the eyes of her soul must have been its inspired words under the dazzling light shed upon them by her vivid, detailed memory of all that had happened during the past thirty-three years.

Thus, Mary, an ever-present witness of the Redeemer's hidden life, a recipient of many revelations from the Father in heaven, and an assiduous student of the hidden word of God, brought to the fulfillment of her duties as Mother of her Son's Church, a store of

knowledge unequalled in the history of mankind.³ In the performance of these duties, her perfect love for the invisible Head of the Church unlocks this priceless treasury of knowledge for us, the members of the visible mystical body.

TEACHER, ADVISER, MEDIATRIX OF ALL GRACES

In familiar and frequent companionship with the apostles and evangelists, Mary from the depths of her abundant knowledge as the Mother of Jesus, spoke of many things heretofore hidden from them. Saint Ambrose refers to the apostles as the true lights of the world in whom was accomplished the will of the Holy Spirit. Great as they were, Mary was greater, and the apostles, who were filled with wisdom, regarded Mary as the creature who was nearest to God and found in her, therefore, after God, their greatest inspiration. Mary, consequently, was able to advise them in that work which was dearest to her heart, namely, the spreading of the kingdom of God. Vain would it be for us to speculate on how much Mary taught the apostles. Cardinal Wiseman has said that her place is the very first in the order of gospel evidences.

The saints, in their wisdom, saw Mary as the Mother of Fair Love and of Knowledge. They knew that Mary had exceptional knowledge because of her special fullness of enjoyment of the Beatific Vision, and that this fullness was due first to her abundance of grace. We know that Mary is the Mother of Him who merited for us all grace, and we call her Mother of Divine Grace and Mother of Grace Given to Men. Pope Benedict XV said, "It has pleased God to grant us all graces through the intercession of Mary." Listen to the words of the Collect in the Mass for the Feast of Our Lady, Mediatrix of All Graces; it expresses the belief in Mary's intercessory power:

O Lord Jesus Christ, our Mediator with the Father, who has deigned to appoint Thy most Blessed Mother to be our Mother also and our mediatrix with Thee, mercifully grant that whosoever shall approach to ask good things from Thee, may rejoice in obtaining through her all their desires.

Through Mary's union with God as His Mother and as mediatrix of all graces, she deserves and needs to know our lives fully in all the trials, dangers, and opportunities of the past, present, and future, if she is to fulfill all her duties and desires adequately. God gives her, therefore, a unique fullness of knowledge

³ *Ibid.*, p. 64.

which is immeasurable and which has a mathematical infinitude. Many incidents in the lives of the saints show that their knowledge is the result of their love for Mary. Not only did they gain wonderful spiritual favors by which they became great saints but also qualities of intellect and supernatural help in the task of acquiring knowledge.

For instance, Albertus Magnus, teacher of Saint Thomas Aquinas, was unable to understand philosophy which he was attempting to study at the University of Cologne. He was even going to leave the Dominican Order when, in a dream, he saw Our Lady and begged her to help him to understand philosophy. Our Lady heard his petition and he became distinguished for his learning, so distinguished, in fact, that he prayed that his learning would not hurt his soul. Mary told him that it was a heavenly gift and, to prove this, it would be taken from him in a public disputation. In 1227, in the midst of a public lecture, he lost the thread of his argument and could not proceed; humbly he told his audience about Our Lady's gift.

It was the same with the great Duns Scotus, who found it hard to learn theology. He was devoted to Our Lady and begged her help. Mary appeared to him in a dream and promised him knowledge if he would use it in her honor. As we all know, Duns Scotus became one of the great lights of the Church. These men learned more from the Queen of Knowledge than from all the professors in the world.

During the Middle Ages, arose the question: Does the Blessed Virgin Mary possess perfectly the seven liberal arts? Albertus Magnus, who had been the rich recipient of her favors, held that Mary *did* possess them for, he said, "It is written, 'Wisdom hath built herself a house and hath sculptured seven columns'; that house is the Blessed Virgin; the seven columns are the seven liberal arts. Mary, therefore, has also perfect mastery of science." Pope Pius X on five different occasions granted an indulgence of 300 days to those who would say the ejaculation, "Our Lady of Good Studies, pray for us."

Every religious congregation of women is modeled after the life of Our Lady. All are doing some form of apostolic work and, therefore, Mary is their Queen. She is guiding them in their instruction of youth and she is shielding with her motherly arms the holy childhood so dear to the heart of Christ.

The religious teacher faces a gigantic task. She is human, subject to error, and weak in comparison with the magnitude of the work entrusted to her. How vastly different will be the results of her labors if she combines her earnest efforts with the strength and wisdom of the Queen of Knowledge!

In the heart of His Mother, Christ has established a veritable university. It was His Alma Mater. May it be the Alma Mater of all religious!

Shall We Begin With *REVERENCE?*

By the REV. ROBERT E. REGAN, O.S.A., M.A., S.T.D.

Augustinian College, 3900 Harewood Road, N.E., Washington 17, D. C.

DURING the closing years of the late war a number of American Catholic chaplains were requested through a questionnaire to designate those things they found to be most lacking in the spiritual armament of their charges. The purpose of the survey was to provide the heads of our Catholic secondary schools with data for possible redirection in the religious training of future trainees.

One chaplain, commenting on the vexing problem of sexual irregularity, blamed any weakness of our soldiers in that regard largely on a lack of reverence for womankind. Our young men, in his estimation, appeared never to have learned to hold women in high esteem, to consider them as sacred and holding an exalted position; consequently, some had little scruple in callously regarding women as mere instruments for their self-gratification.

A STARTING PLACE

Besides putting his finger on a possible weak spot in our approach to training in purity, the good padre may have been rendering a far greater service. He may have been providing us with a focal point for restoring the Christian synthesis to our people. For, restored it must be if the ills that beset our society are to be cured. It remains true, of course, that this synthesis cannot be restored by a single act, any more than a mosaic can be formed or a Gothic pile erected with a single sweep of the hand. It is a long and tedious process. But in restoring the Christian synthesis is it not possible that one starting place may be more advantageous psychologically than others? Is there not some preferable

focal point at which to begin? I believe that there is, and that the chaplain in question pointed the way. I believe that a most desirable starting place is *reverence*: reverence for God, and reverence for all things else as related to God.

I am aware of the dangers of over-simplification. I am likewise aware that the Christian synthesis possesses a unity so wondrous that one can hardly focus upon, not to say isolate, one part, without involving other parts. Still, the work of restoration must perforce be done piecemeal. Reason suggests that some starting places should be preferable to others. And, in my opinion, the choice starting place is *reverence*.

In the scheme of Catholic theology reverence is one of the many acts and attitudes man owes to God, and thus it is an object of the virtue of religion. St. Thomas designates it as an act of the gift of fear and as the principle whence the virtue of humility proceeds. In the language of everyday life we signify by reverence a profound respect, mingled with fear and affection, for a holy being or place or thing. A certain poet has called it the synthesis of love and fear. This common definition is not a departure from St. Thomas, because he assigns reverence to filial or chaste fear which is the fear of children, and that is a fear accompanied by love. It will be noticed that reverence is more than *respect*. We respect persons or things when we have a just regard or appreciation for their virtues or worth. Reverence, on the other hand, denotes a *profound* respect for a person or thing. It commingles love and fear. It springs from, and is directed towards, the sacred, holy, exalted nature of the person, place, or thing.

All true reverence is born of reverence for God. It is only the infinite goodness, holiness, and power of the Deity, coupled with the action of divine grace, that can implant in the human soul the deep love and chaste

fear that will blossom forth in reverence. While it is true that a certain natural respect can be developed in the individual for self and neighbor, yet, like all merely natural things, it will break down under the pressure of serious temptation.

REVERENCE FOR GOD, SELF AND NEIGHBOR

The lesson of reverence for God, then, is basic to Christian living. While it should be learned at a tender age, attempts should be made to inculcate it in adolescents, and even in adults, who unfortunately may never have learned the lesson. Reflections on the goodness of God should inspire love. Reflections on His infinite holiness and almighty power should inspire fear. The proper mingling of the two (radically, of course, the work of grace) will issue forth in reverence. In all his acts of worship of God the reverent man, while always at ease, will never be nonchalant; while he will always be at home with God and in God's house, he will never be forward or unbecomingly familiar.

It will be noted that reverence will not only be an act, but an attitude towards the Godhead. It will manifest itself in the way one thinks of God, prays, receives the sacraments, and conducts himself in holy places and towards sacred things. It will overflow upon the external man and color his entire worship of the Creator.

The individual Christian has many special relations with the Supreme Being. In common with every human being, his soul is the result of a direct action of the Creator, being made to His image and likeness. But over and above this, the Christian soul has the wonderful consecration of the sacraments, especially the enduring character of baptism and confirmation. It is the receptacle of the divine life in sanctifying grace, and the dwelling-place in a most sublime manner of the Three Divine Persons. The body shares in the dignity of the soul in grace, and becomes in a special manner the temple of the Holy Ghost. Both soul and body have a glorious destiny in the kingdom of heaven.

A deep realization of these truths cannot but tend to compel the Christian to have a deep, abiding reverence for his entire being, soul and body, with all their faculties. A Christian deeply aware of these truths could not, without doing violence to his conscience, injure or cheapen either his soul or his body. Making application to young ladies and women generally, it is difficult to see how one deeply persuaded of these truths could easily permit her physical person to be mishandled with sinful intent, or expose her person to the shameless gaze of others in public or in private, or appear needlessly in male attire and that of the most disorderly fashion. There would be bound to be an awareness that one was

doing violence to something sacred to God (apart from responsibility for the sins of others), and therefore in some manner doing violence to God Himself. It could be hoped that a truly reverent attitude towards one's own person would either save one from such folly, or quickly recall one to a sense of duty.

The sacred and awesome truths concerning oneself are also realized actually or potentially in all one's neighbors. The reasons demanding reverence for oneself demand it also for one's fellow-men. God has made it clear that what we do to our fellow-men, He will regard as having been done to Himself.

Since our neighbor, then, in some manner represents God, he should be shown proportionately the reverence that is shown to God. With special reference to the attitude between the sexes, the reasons already adduced as necessitating reverence may be enhanced by correlation with other truths.

So far as the attitude of men towards women is concerned, the relation between the Blessed Virgin Mary and all others of her sex should be emphasized. With the exaltation of Mary, all womankind has been exalted. Boys and men should be taught to see in all women the lineaments of Mary, and should reverence Mary in them, and God through Mary. A great reverence for women seems always to have been a characteristic of a truly Christian civilization. It is said that in the early Christian days in Ireland, an unescorted woman could safely travel the length and breadth of the land, so great was the reverence of Irish men for womankind.

Girls and women, in turn, should be taught to see in all men the lineaments of Jesus, and should be awed by the sacred powers God has entrusted to men, and should have a special reverence for them on that account.

REVERENCE FOR AUTHORITY AND NATURE

All lawful authority comes from God, and from God alone. Therefore, all those who exercise lawful authority represent God, and should be shown proportionately the reverence that is shown to God Himself. If this lesson is well learned, parents and all ecclesiastical and civil superiors will be duly revered by all those subject to their authority, with what blessings upon the individual and society one can easily imagine.

Reverence for all nature easily flows from a true reverence for God. This Franciscan trait is basically a Christian trait. For, all things are the work of God's hands; and one can reverence the Creator by reverencing the works of His hands. In handling and considering with reverence the many things less than man that God has made, we are kissing the hem of God's garment. Conceivably this reverence for nature might be carried to unreasonable extremes; but it remains a

characteristic of the deeply spiritual Christian to see God in all creation, and to reverence Him therein.

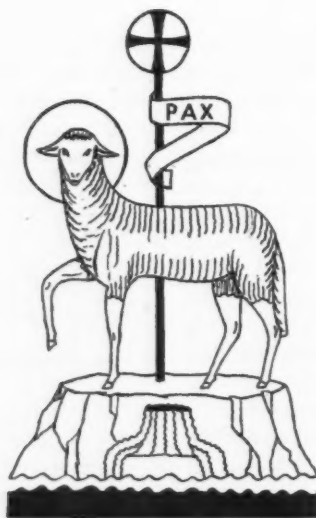
In striving to inculcate reverence one will not only be taking a distinct step towards restoring the Christian synthesis; one will be striking a blow at one of the greatest evils of our day. Irreverence is a characteristic of our age. The evidences of this failing are too many and too obvious to warrant recounting here.

But one of these manifestations we would like to call attention to and emphasize here: that is, the irreverence for the human personality exhibited in the ubiquitous, so-called comic strip. Over the years these cartoons have degenerated, so that currently they are given over in large measure, not only to indecent portrayal, but also to all manner of vile caricature of human nature. One shudders at the widespread rude, crude, indecent, grotesque, revolting portrayal through this medium of the sacred human nature Jesus Christ

has redeemed. These so-called comics offend on many scores; but one score on which they sorely offend is their irreverence for human nature.

One shudders also at the fact that instead of revolting their readers, these vile creations appear to amuse many greatly, and attract nation-wide interest and comment. If one's appreciation of the sacredness of human nature were to be drawn exclusively from the "comics"—and they are the *bible* of many children—then it would be a sorry appreciation indeed. This monstrous portrayal of human nature can only help to breed monsters instead of men.

We cannot be too solicitous, therefore, or too expeditious, in setting out to restore the Christian synthesis in our society. And it is again respectfully suggested that we would do well to consider beginning the task with the earnest inculcation of Christian reverence.



TEACHING CHRIST

to High School Students

By SISTER M. VINCENTIA, C.S.J., M.A.

Mt. St. Mary's Convent, Wichita, Kansas

IF CHRIST is ever to take His rightful place in modern society, it is chiefly students of the Catholic schools who will have to introduce Him to that society. But, unfortunately for modern society, the students themselves are not well acquainted with Christ.

Oh, they know Christ is God. They know the Eucharist—the Real Presence, Holy Communion. They may know that Christ is to be Judge—some day—“of the living and the dead.” Too seldom do they know Him as an intimate personal Friend whose personality is an influence in their daily living.

PRESENTING CHRIST TO ADOLESCENT

Vonier in treating of the personality of Christ says: “His first disciples followed Him in the simplicity of their new friendship, carried away by His ineffable charm.”¹ How better present Christ attractively to the modern adolescent than in accordance with his idealistic and hero-worshipping nature? If it can be demonstrated—objectively and by concrete instances—that Christ possessed in a superlative degree qualities which most appeal to the heart of youth, has not a good case been made for Him with the adolescent?

Numerous and beautiful stories drawn from the Gospels reveal the facets of Christ's perfect personality. By means of these stories Christ, the divine yet human Being can be proposed to adolescent minds, and Christ the Hero can be held up to them in all His magnificence.

Since no definitive list of adolescent ideals appears to

¹ *The Personality of Christ*, p. 2.

be available, we offer the following considerations, based on twelve years of experience in working with both boys and girls between the ages of twelve and twenty.

Naturally each adolescent is first of all preoccupied with himself. “Interest-in-me” is an entering wedge into the young person's heart. Related qualities of kindness, sympathy, justice, and impartiality take high rank in the adolescent mind. Youth is highly susceptible to such personality traits as friendliness and sociability, sense of humor, poise, and frankness. Character traits, such as self-control, unselfishness, courage and daring, generosity, force, power, and loyalty, make strong appeal.

Again, special talents and abilities draw admiration. Intellectual superiority, cleverness, ability to judge or explain, and skills—athletic prowess, for example—appeal strongly. When these traits are so combined with initiative that a fine leadership results, hero worship has few bounds. A few examples will suffice to show that Christ's personality reflected certain of these beautiful human traits. The complete list with scriptural references is appended for the convenience of anyone who may wish to go further into the matter.

PERSONAL INTEREST, KINDNESS, SYMPATHY

Each individual is the center of his own little universe. Each responds almost instinctively to anyone who shows a personal interest in him. The heart of youth thrills to a Christ who said: “What you do to the least of my brethren you do to me” (*cf.* Matt. 25, 40). The heart of youth responds to the solicitude of Christ for the young: “Let the little children be, and do

not hinder them from coming to me" (Matt. 19, 14).

Youth trusts the Christ who took such a personal interest in the dishonest business man that He invited Himself to dinner at the home of Zacchæus (Luke 19, 1-10). The shyness of youth to make known its troubles will disappear before the care of Christ for such unknown and unimportant persons as the man with the withered hand (Luke 6, 6-11) and the poor old woman so stooped she could not look up (Luke 13, 10-13).

Youthful generosity will respond to the kindness of a Christ who could so forget Himself on the painful journey to Calvary as to comfort the women crying over His sufferings (Luke 23, 27-31).

One of the adolescent's big worries is where to look for sympathy when things get hard. "Come to me, all you who labor...and I will give you rest" (Matt. 11, 28). And then in the beatitudes Christ is saying in effect: I know life is hard—but take heart—soon your sorrow will be turned to joy. The student has no trouble in believing that He is as likely to be sympathetic with American sufferers as with the widow of Naim whose son He gave back alive and well (Luke 7, 11-15).

JUSTICE, FRANKNESS, COURAGE AND DARING, INTELLECTUAL SUPERIORITY

The adolescent may find this a pretty unjust world. But Christ gives His word, in the story of Dives and Lazarus, that things will be evened up some day (Luke 16, 19-31). In a world where often he finds himself discriminated against because of his poverty, the adolescent approves Christ's attitude towards money—and those who have it. To the Pharisees Our Lord said, "...when thou givest a feast, invite the poor, the crippled, the lame, the blind" (Luke 14, 13).

If anywhere in Scripture the modern note is struck it is on frankness. Youth wants the truth and finds Christ's frankness with His apostles quite disarming. He told them openly: "Behold, I am sending you forth like sheep in the midst of wolves...they will...scourge you in their synagogues...do not be afraid" (Matt. 10, 16-34).

Youth will open its heart to a Christ who lived, not only a "meek and humble" life, but a gloriously daring and courageous one. At the very beginning of His public career He dared the wrath of all Jerusalem, of all Judea, by driving the buyers and sellers out of the temple (Mark 11, 15-19).

Although He knew that the Pharisees were constantly plotting against Him He dared throughout His whole public life to condemn their hypocrisy. "Woe to you, scribes and Pharisees, hypocrites!" He cried out, "because you clean the outside of the cup and the

dish, but within they are full of robbery and uncleanness... Serpents, brood of vipers, how are you to escape the judgment of hell?" (Matt. 23, 25, 33).

Cure after cure (Luke 13, 10-13; 14, 1-6; 6, 6-11; and John 5, 5-9) was performed on the Sabbath, though Christ realized that He was infuriating the scribes and Pharisees, the most influential men in Palestine. On the Sunday before His Passion Christ dared to ride triumphantly into Jerusalem (John 12, 12-19).

His was a moral as well as a physical courage—and youth can appreciate that. Probably the most courageous act of Christ's whole life was the offering He made during the agony: "not my will but thine be done" (Luke 22, 42).

The intellectual student delights in the cleverness shown by Christ in His discussions with the Pharisees. The superb dilemma posed in the question, "Whence was the baptism of John? from heaven, or from men?" (Matt. 21, 23-27), is surpassed only by the inescapable logic of the answer He gave to them. "Is it lawful to give tribute to Caesar?" (Mark 12, 13-17).

This paper could be continued indefinitely if each of the admirable characteristics of Christ were to be studied in accordance with the ideals of youth. But this study is meant to be only a suggestion and a glance into one method of making Christ better known, loved, and served by Catholic youth.

SCRIPTURAL REFERENCES

I. Interest in *me*.

A. Personal interest.

1. Children, Matthew 19, 13-15.
2. Zacchæus, Luke 19, 1-10.
3. Miracles, as withered hand, Luke 6, 6-11; man with dropsy, Luke 14, 1-4; stooped woman, Luke 13, 10-13; cure at pool, John 5, 5-9.
4. Holy Eucharist, Luke 22, 14-20.

B. Kindness.

1. Samaritan woman, John 4, 1-33.
2. Blind men, Matthew 9, 27-31.
3. Passion (consoling women), Luke 23, 27-31.

C. Sympathy.

1. Beatitudes, Matthew 5, 1-12.
2. "Come to me," Matthew 11, 28-30.
3. Widow's son, Luke 7, 11-15.
4. Adulteress, John 8, 3-11.
5. Commandment of love, Mark 12, 28-32.

D. Justice and impartiality.

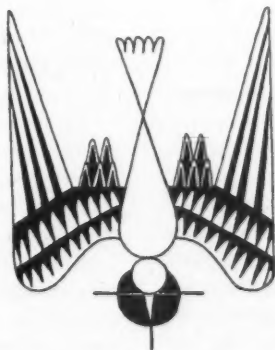
1. Dives and Lazarus, Luke 16, 19-26.
2. Treatment of Peter, especially Mark 8, 27-33.
3. Invitation of poor to feast, Luke 14, 12-14.

II. Personality traits.

A. Friendliness and sociability.

1. Eats with sinners, Matthew 9, 9-13; Mark 2, 13-19.
 2. Blesses children, Luke 18, 15-16.
 3. Samaritan woman, John 4, 1-33.
- B. Sense of humor.
1. Eating and drinking, Luke 7, 31-35.
 2. Gerasa, Luke 8, 26-33.
 3. Cures on Sabbath, see I, A, 3, above.
- C. Poise.
1. Arrest, Matthew 26, 47-64.
 2. Promise of Eucharist, John 6, 22-72.
 3. Beelzebub, Matthew 12, 22-30.
- D. Frankness.
1. Jesus at Nazareth, Luke 4, 23-27.
 2. "You will be" persecuted, Matthew 10, 16-42.
- III. Character Traits.
- A. Self-control.
1. Patience with Samaritans, Luke 9, 51-56.
 2. Last Supper—Judas, Luke 22, 24-30.
 3. During Passion, and crowning, Matthew 27, 27-30.
- B. Unselfishness.
1. Danger, does not take apostles to feast, John 7, 8-10.
 2. Tired, receives children, Luke 18, 15-16.
 3. Healing servant's ear, Luke 22, 50-51.
- C. Courage and daring.
1. Cleansing temple, Matthew 21, 12-13.
 2. Woe to Pharisees, Matthew 23, 1-36.
 3. Raising Lazarus, John 11, 8, 9.
 4. Cures, see I, A, 3 above.
 5. Herod, Luke 13, 31-33.
 6. Entry into Jerusalem, John 12, 12-19.
 7. Agony, Luke 22, 41-45.

- D. Generosity.
1. John the Baptist, Luke 7, 24-28.
 2. Feeds 5,000, Luke 9, 5-17; John 6, 5-13.
- E. Force and power.
1. Storm on the lake, Matthew 8, 23-27.
 2. Feeds 5,000, Matthew 14, 13-21.
- F. Loyalty.
1. To His Mother—Cana, John 2, 1-10.
 2. To John the Baptist, Matthew 11, 7-15; Luke 7, 24-28.
 3. To His Father, John 4, 34.
- IV. Superior abilities.
- A. Intellectual cleverness.
1. "My teaching . . . his who sent me," John 7, 16.
 2. Authority, Matthew 21, 23-27.
 3. Tribute to Caesar, Mark 12, 13-17.
 4. Emmaus, Luke 24, 8-22.
- B. Abstract truths made clear.
1. God's love and forgiveness, Good Shepherd, Luke 15, 3-7; prodigal son, Luke 15, 11-32.
 2. Who is our neighbor? Luke 10, 25-37.
 3. Good seed, Matthew 13, 24-30 and 36-43.
- C. Rugged health.
1. Teach all day, pray all night, John 8, 1-2.
- V. Leadership.
- A. Authoritative teaching.
1. "My teaching . . . His," John 7, 16-18.
 2. "Thy sins are forgiven," Luke 7, 36-50.
 3. Resurrection, Matthew 28, 1-10.
- B. Followers.
1. The 5,000, Matthew 14, 13-21.
 2. Entry into Jerusalem, John 12, 12-19.



THE NEW TESTAMENT

in the Eighth Grade

By SISTER STELLA REGINA, S.S.J., M.A.

St. Monica Convent, 30 Milbank Street, Rochester 11, New York

TO EVERY Catholic teacher, the teaching of religion is a grave responsibility, but to the eighth grade teacher, in particular, the subject is of paramount importance. For many pupils it will be their last year in a Catholic school where the day begins, proceeds, and ends in God. For all in the class, it will be the grammar school's last opportunity to foster in them a burning, living love of God and neighbor.

We have yet to meet the teacher who does not want her religion class to be the most vital period of the day, but in how many classrooms is this true? On all sides we hear teachers exclaim, "If only I had an interesting textbook, my religion class would be full of life," or "Why doesn't someone write a textbook that will appeal to the children so that they will understand the lessons?"

FINEST TEXTBOOK IN RELIGION

In this article, I shall endeavor to show how the finest textbook in religion that has ever been written will prove of invaluable aid not only to the teacher but also to the pupils. The book to which I refer is the *New Testament*. In it we find the aim, content, and methods of the Divine Model of all teachers, Jesus Christ. In it the eighth grade teacher, in particular, will find the same problems which are confronting her today, for the Divine Teacher also taught a class which was preparing to graduate from the school of perfection.

To be true teachers, we must not only know the material to be taught, but we must love that material.

How much more lovable is a "doctrine that is warmed by a personality"¹! No religion teacher can read the *New Testament* in an intelligent way without recognizing a deeper and more ardent love for Christ consuming her very being. She will become inflamed with a desire to go forth and carry His message to all who will listen to her.

VIRTUES TO BE CULTIVATED

She will walk and talk with Christ; she will laugh and weep with Him; she will suffer and be glorious with this divine Personality. Truly will she be able to say, "Never has man spoken as this man" (John 7, 46). Gradually her own personality will recede into that of the greatest of all teachers. The virtues of Christ will shine forth in her life. "I live, now not I, but Christ liveth in me" (Gal. 2, 20).

In particular, what virtues of Christ should the eighth grade teacher endeavor to make her own? There is no virtue which cannot be found in Christ, for He *is* virtue. But poor human nature must proceed step by step in the acquisition of His virtues.

Authority is essential for teaching. "...for one only is your Master, the Christ" (Matt. 23, 10). His authority is not, however, of the domineering type. He believes in being the servant of all. In the classroom, the teacher remembers that all authority comes from God; she does not, therefore, seek to assert her authority. If some student refuses to obey, she recalls the patience

¹ Russell, W. H., *New Testament Text in High School Religion*, p. 394.

of Christ. She investigates why the student disobeyed.

His kindness can be demonstrated in countless ways, but one that appeals to me especially is His miraculous cure of the centurion's servant. If we realize that this officer was a gentile, we understand immediately Christ's courtesy and kindness in healing his servant. Might not this also teach us a much-needed lesson in racial prejudice? Christ, the Jew, ready to incur legal defilement by entrance into the home of a Roman, can teach us how to handle this problem when it occurs in the classroom.

A successful ambassador of Christ's message is sympathetic and understanding. The marriage feast of Cana is a beautiful example of these virtues. Here we see a young couple who will be embarrassed because the supply of wine is insufficient. Our Lady, knowing this, tells her Son about their predicament. Does Christ refuse to help in this time of need? No, He works a miracle to save the situation. What is our reaction when Mary Jane forgets to bring the refreshments for our graduation party? Do we quickly save her embarrassment by providing them in some other way?

Another virtue which is essential for every teacher is universality. We must love all our pupils without discrimination. Christ mingled with the rich and poor, the educated and uneducated, the just and sinners. It is not our place, then, to eliminate Jimmy from the yearly entertainment, because he comes from a broken home or his clothes are not "of the right kind." Christ also was interested in everyone. He loves humanity, for did He not come to save all men? Watch Christ as He is walking through Jericho. He discovers the chief of the publicans in a sycamore tree—he is trying to catch a glimpse of Christ. How the Divine Teacher must have enjoyed that scene! And what did He say? "Zacheus, make haste and come down, for this day I must abide in thy house" (Luke 19, 5). The beautiful scene of Christ with the widow of Naim is another evidence of His unfailing interest in His fellow-men. His first words to that sorrowful mother were, "Weep not" (Luke 7, 13). Are we also interested in the welfare of every member of the human race? Do we have personal contact and interest in every Joseph, Joan, and Paul whom we meet?

EVENNESS OF TEMPER

Evenness of temper is also a very important virtue for the religion teacher to cultivate. Christ shows her the way. Take the incident of Judas' betrayal. Even though Christ knew this beloved apostle was a traitor, He turned to him with those magnanimous words, "Friend, whereto art thou come?" (Matt. 26, 50). No shadow of the sorrow that must have been piercing His heart fell on Judas in bold, accusing words. Christ

used instead, that noblest of words, "Friend." What do we say when Frank and John prove to be false to the teaching we have so carefully given them? Is our evenness of temper measured by a thermometer or, worse still, a barometer? Are there storms of human passion in the atmosphere of our teaching?

No teacher, however wonderful in the eyes of the world, can teach religion who does not have the aim of Christ constantly in mind. Only by garbing herself in the aim of Christ can she realize His words: "I am the way, and the truth, and the life" (John 14, 6). His aim becomes her aim; the virtues of Christ have changed her personality into one dominated by Christ. What is the aim of her teaching? Let us listen to Christ as He tells us in His own words, "My meat is to do the will of him that sent me, that I may perfect his work" (John 4, 34). "For I do always the things that please him" (John 8, 29).

CONTENT FOR RELIGION COURSE

As regards content for our religion course, what can we find in the New Testament? Our entire syllabus will be found there: the beatitudes, commandments (love of God and love of neighbor), sacraments, Church, virtues, Mass, saints, Blessed Virgin, prayer, miracles, death, heaven, hell, and many other important teachings. If we are interested in making religion "a life to be lived," we shall enrich our syllabus from the New Testament, for St. Jerome warned us fifteen centuries ago, "Ignorance of Scripture is ignorance of Christ." Let us, for example, consider the Our Father, the model of perfect and unselfish prayer. It teaches us how to pray. The wise teacher will show that this prayer is a combination of giving and receiving, the true pattern for the Christian life following the policy of "first things first."

The matter of correlation might well be discussed. I should like to mention a few ways in which the religion course and other courses can be correlated. In geography class, we can study the country of Palestine: its location, size, climate, divisions, occupations. The history of Palestine, if presented in an interesting fashion, will fascinate any eighth grade pupil. How much more alive will the religion class become if the children are allowed to draw maps of the Holy Land! All types can be drawn: physical, political, product.

The English class will prove to be the most fertile field of all if opportunities are grasped. Compositions on the life of Christ, the country of Palestine, and the history of its people will serve as sources of boundless interest. Literature dealing with incidents in the life of Christ, such as Lowell's *The Vision of Sir Launfal*, will mean much more to the pupils if they have read and understood the New Testament. In English also, the

task of research will become easy if the children are interested. They will vie with one another in finding firsthand information in the encyclopedias and gazetteers. Vocabulary growth will also be noted when the class is interested, for such words as "centurion," "groat," "steward," "mammon" will pique their curiosity, and they will not be content until they have discovered their meaning. Reading for comprehension and detail can be greatly improved by the resourceful teacher. A list of words taken from the daily reading might be added to the spelling lesson.

In this way religion would be the dominant theme in our pupils' lives. We cannot love what we do not know. How can we love religion if we do not know it? When considering the content of religion, let us not think of it as just another subject, a syllabus to be followed, or an examination to be passed; let us rather consider it as "love of God and love of neighbor."

CHRIST'S TEACHING METHOD

As a further development of this term *correlation*, let us examine the method Christ used in teaching. All that He taught was done through love. He taught by means of parables, stories with a moral. He was constantly making comparisons and analogies between the things of nature and supernatural truths. The parable made the Orientals think, reflect, and seek out the truth. Graphically they watched the "sower" go "out to sow his seed" (Luke 8, 5), "the good shepherd" give "his life for his sheep" (John 10, 11); they saw "the laborers" in "the vineyard" (Matt. 10, 1), and the prodigal son "rising up" (Luke 15, 20). Many times they listened but had not "ears to hear."

A certain noted educator in the field of Christocentrism has given us these three rules to follow: (1) See the scene. (2) Catch the principle. (3) Apply the principle. If we do this and teach our pupils to do the same, they will realize the inestimable value of the New Testament, during this year and every year. How often Christ used pictures: "the lilies of the field," "the birds of the air," "camel," "wolf," "harvest!"

Who is there among us, young or old, who does not love the story of Christ's blessing little children? How they must have followed Him wherever He went just as today children follow any celebrity who chances to come to town! We know Christ's attitude towards

little children, for He said, "Suffer the little children and forbid them not to come to me; for the kingdom of heaven is for such" (Matt. 19, 14). Is our method one of affection and love as we follow in His footsteps?

Christ was also very fond of the rhetorical question. In Holy Scripture we often find Him questioning His listeners. This method evidently appealed strongly to His followers just as it enlivens the interest of the members of our class today.

"What seek you?" (John 1, 38).

"Woman, what is that to me and to thee?" (John 2, 4).

"Art thou a master in Israel, and knowest not these things?" (John 3, 10).

"Why think you these things in your hearts?" (Mark 2, 8).

There is no one method that every teacher can follow. But as our personality disappears into that of the Divine Personality, His aim becomes ours; His content becomes ours; His method becomes ours. What is the result of this Christo-centrism? The words of Pope Pius XI in his encyclical on *The Christian Education of Youth* supply the answer.

The true product of Christian education is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.

SELF-EXAMINATION FOR THE TEACHER IN THE LIGHT OF NEW TESTAMENT READING

Am I generous? (Mark 1, 40-42).

Am I zealous for the glory of God? (John 2, 17).

Do I judge rashly? (Matt. 7, 1-5).

Do I treat others according to the golden rule? (Matt. 7, 12).

Am I merciful? (Mark 3, 7-12).

Am I ambitious and envious? (Mark 9, 32-40).

Am I hypocritical? (Mark 12, 38-40).

Am I ready to sacrifice all for Christ? (Luke 9, 57-62).

Do I trust in God? (Luke 12, 22-34).

Have I true union with Christ? (John 15, 1-17).

Do I practice the beatitudes, the rules of the Christian life? (Matt. 5, 3-10).

Am I patient? (Matt. 27, 27-30).

How do I regard the Mass, and Holy Communion? (Matt. 26, 28).

Do I realize the importance of the doctrine of the mystical body? (Matt. 25, 31-46; John 15, 1-8).

Score—

SERVICE FACILITIES

Second in the Series from the Report of N.C.E.A. Committee on Schoolhouse Planning and Construction

By BROTHER E. STRECKFUS, S.M.

De Andreis High School, St. Louis 15, Missouri

GENERAL COMMENTS

THE present tendency to increase the use of teaching tools and techniques deserves sane encouragement. It is advisable to employ these tools, not as supplemental devices, but as cocurricular helps, *i.e.*, as regular teaching devices integrated with the educational program. To eliminate confusion and lost motion we must establish favorable conditions for their use in school buildings.

School authorities should not purchase devices that confuse teachers and students alike and fail to help them in their work. Gadget-buying, without proper evaluation of all factors, is often a waste of money. The administration must weigh the usefulness of every gadget and purchase only those that help the teacher to work at maximum efficiency.

The school planner will see to it that all modern features of value are included in his original plans. Take, for instance, the acoustical treatment of classrooms. It is well established that this treatment of classroom ceilings is desirable in all teaching areas, and it is absolutely essential in the audio-visual room or rooms. Certainly it will conserve

the teachers' voices and nerves, and promote their general well-being.

Audio-visual aids can be effective and powerful teaching helps, both in the individual classrooms and for the entire student body as a group. Even though standard recommendations cannot be followed when the building is erected, the school planner must provide for the future installation of these items. Educational tools will never supplant the teacher, but in the hands of a competent teacher modern audio-visual aids have high value. They tend to increase the usefulness of the less efficient type of teacher.

In all cases where audio-visual aids are extensively employed in an elementary or secondary school proper guidance and controls must be present. Unless these materials are coordinated with the programs and the courses in a school they may become a nuisance as an extra-curricular instead of cocurricular activity. The larger Catholic systems may deem it feasible to establish a central storage center for audio-visual aids. In a large school, either elementary or secondary, there should be a central storage space for audio-visual aids. The school library could readily serve this purpose as

this material is really part of the library, or books of a different kind.

ROOMS TO BE CONSIDERED FOR AUDIO-VISUAL FACILITIES

Auditorium. The auditorium unit plays an important role in modern educational programs. In a modern elementary or secondary school conditions should be favorable for the presentation of amateur and home-made programs by teachers and pupils and, in many instances, by the parish talents. Accommodations for a "movie" projector of the 16mm variety and an efficient public address system with adequate controls and power are the minimum requirements for the auditorium or gymnasium-auditorium unit.

Electrical outlets in the middle of the floor frequently cause maintenance trouble and are often short-circuited during the clean-up season by alkaline scrubbing solutions. This is especially true of the gymnasium-auditorium unit. Low-placed base plugs, with an extra length of extension cable, are efficient. If the floor of the auditorium is ramped, electric outlets can be spotted along the center and side aisles, front and rear.

The modern 16mm projector does not need auxiliary speakers from the central sound system. If the auditorium is very large an extra speaker may be purchased with the projector. Screens may be placed to the rear of the stage, taking care that the angle of vision does not interfere with good vision by the spectators. The width of such a screen should be one-fifth of the distance of the most remote spectators. This distance or size is determined by using the size of the letters, at 20 feet, of an eye testing chart. In auditoriums without an inclined floor, the portable speaker or speakers of the projector frequently perform best when placed on the floor, facing diagonally across the floor. In an auditorium with an inclined floor, the speaker often performs best and is most distinct when placed on the stage but not facing a flat or highly reflective surface.

Darkening shades must be provided for the auditorium or gymnasium-auditorium unit. These shades to be effective must of necessity cut off much of the window ventilation needed by the audience, especially if crowded. It is for this reason that artificial ventilation is recommended in such areas. In the auditorium-gymnasium unit the windows may be of glass block with small iron frame sash and artificial ventilation from the ceiling, as determined by an experienced engineer in this field. The unit type of ventilation and heating with an outside inlet for the proper amount of fresh air, and gravity exhaust or forced exhaust, are the usual system employed in this type of room for best results.

PUBLIC ADDRESS SYSTEMS

By using the proper engineering technique the control hand system may be extended to the auditorium or auditorium-gymnasium unit, care being taken to employ the proper kind and size of speakers along with the microphone connections. The public address system for the auditorium may be a separate portable

system. The amplifier may be wired for several mixing channels, so that more than one type of microphone may be used and controlled at the same time. For amateur plays, variety shows, and band programs this is essential. As a rule best results are obtained by using more than one speaker. In an auditorium-gymnasium unit the reëtrance and the cone type give the best results. The reëtrance speaker is fair for music and has high fidelity; the cone speaker has good fidelity but is not so efficient in penetration. Speakers mounted on a solid base, capable of the proper elevation and moveability, are very serviceable for many school and parish purposes other than in this unit.

Competitive brands of public address systems should not be purchased on the basis of price alone. In all cases, when testing such units, previous to purchasing, be sure to test under the actual conditions for which it is to be used, as in shows, games, etc. In most auditoriums or gymnasium-auditorium units, 35 to 60 watt output amplifiers are needed, with three or four mixing channels and individual volume control for each mixing channel, a phonograph jack and control, and several good speakers. This type of portable unit may also be used for parish carnivals and athletic events, card parties and parish picnics.

BOILER ROOM

The boiler room is usually located, if possible, in or near the coldest corner of the building. It should be protected with self-closing, fire-resistive doors. All heating plants and fuel rooms should be enclosed with not less than four-hour, fire-resistive construction walls with at least two independent, widely separated exits. The architect should be instructed by school officials to conform to the latest local, state, or national heating codes for details and safety measurements. The correct capacity of the heating unit of boiler or boilers is not determined by the amount of allow-

able space but by the actual theoretical calculation of heat losses to be expected. It is a good practice to determine the theoretical heat losses and add 10% as a safety margin. Then select two boilers each of which is capable of producing two-thirds of the total heat loss load. Another method used from time to time is to calculate the amount of heat required, add 10% for safety margin, and then figure the boilers on a 120% basis. The advice and figures of a reliable heating engineer will assist the architect to solve his heating problems correctly.

If unit ventilation is to be used in the classrooms and places of assembly it is advisable to install a zone control system for proper distribution of heat. A zone control system does not result in enough saving or efficiency where direct radiation and window ventilation are to be used, except to control several buildings when all are not to be used at the same time or for the same purpose. Where unit ventilation is used the normal heat transfer losses are taken care of by direct radiation in the rooms where the number of persons is small compared to the size of the room occupied or where the room is used sporadically. This split system is often used where there is danger of electric current failure but is an actual nuisance when the weather is mild, as it is difficult to regulate properly. The principal's office and other rooms where there are apt to be few people can be taken care of by either such a split system of heating or even direct radiation.

Salesmanship should not determine the type of boiler or the brand of stoker to be used. The nearness to replaceable parts and proper maintenance should be considered along with economical but efficient operation with respect to fuel consumption and electric current. Stoker-fed boilers, when properly installed and regulated, are more efficient in fuel consumption than equivalent hand-fired boilers. In larger boiler installations an underfed stoker is not so efficient as an overfed stoker installation when all factors

are taken into consideration. Overfed stokers consume about 65% less electric current. Everything else being equal, it is economical to select a low electric consumption unit. The nearness of repair parts should be taken into consideration.

Since coal has risen so much in price its consumption must be watched and measured. Oil burners and gas heat in many instances are cheaper if one takes into consideration the fact that it practically frees the fireman for other duties. Oil burners and gas-operated boilers are more efficient in operation than coal stokers. This statement is predicated upon the assumption that the boiler is of the proper type and make for this type of fuel consumption.

All boilers should have an automatic low-water cut-off, as well as temperature controls, time controls, safety valve, and fusible plugs, and should be inspected each year. This results in economy and safety. In most instances low-pressure boilers with vacuum pump are used in school plants.

If zone controls are to be used, they should be centralized in the principal's office and controlled by him or an assigned teacher somewhat familiar with the peculiarities of heat. The Catholic school firemen and janitors are usually not of the trained personnel type that can efficiently operate such devices.

A common practice to be recommended is to have the heating plant automatically controlled so that about all a fireman need do is fill the hoppers, keep the premises neat, and remove the ashes if there are any. This practically releases a man for other maintenance work. If ashes are to be removed from the boiler room, present-day consideration for

labor would dictate that this process be as mechanical as possible. If the fireman has to spend considerable time and labor in manually removing ashes from the boiler room and shovelling coal into the hoppers, time payment in terms of hours would advise a better plan. An adequate size ash pit and coal bin should be provided.

HOT WATER SYSTEM

There is a variety of opinions among engineers in the hot water field as to amount and method. Some favor a large storage tank and relatively small heating unit. In many efficiently operated hot water systems a domestic heating unit and an indirect hot water coil heater, taking heat units from the main plant, are employed along with "booster" heating units at strategic points, such as the cafeteria and kitchen. Regardless of what system is employed it is good practice to recall that water above 115-130 degrees is not needed and becomes a nuisance except for the cafeteria, kitchen, and a few other strategic points.

In estimating the hot water that can be drawn from a storage tank it should be borne in mind that only about 75% of the volume of the tank is available. There are two common ways of estimating the hot water requirements of a building: first, by number of people, and secondly, by number of fixtures. The latter method is preferable for schools. To obtain a maximum demand, multiply the total quantity for the fixtures by the demand factor for each fixture. School fixtures to be given serious consideration are: lavatory sinks, dishwashers, kitchen sinks,

showers, and service sinks. The only fixtures to be given above 180 degrees are the dishwasher and the kitchen sinks. It would be real economy to keep the hot water tank to a temperature determined by lavatory facilities and to use a gas storage-booster for the kitchen supply. The booster size would be determined by the capacity demand, which for most school cafeterias would be around 75 gallons.

In estimating the size of the hot water storage tank, the heating capacity to be provided either from the boiler indirectly or by an independent domestic hot water heater it is necessary to know the total volume of water to be heated per day, and the maximum which will be used in any one hour, as well as the duration of the peak load. If the use of hot water is uniform during the day, the heating capacity has to be comparatively greater than with intermittent usage, where there may be several hours between peak demands during which the water in the storage tank can be brought up to temperature. In general, it seems to be desirable to have a large storage capacity in order that the heating capacity and consequently the size of the domestic heater, or the load on the heating boiler, may be as small as possible. A heating or plumbing engineer can supply the correct data for hot water installation.

It is necessary to flush out frequently the hot water boiler for efficient operation. Indirect water heaters with heat from the main boilers are economical in winter and may be used in connection with the domestic hot water heater if properly installed.

(To be continued)

THE PROMISES OF CHRIST

By BROTHER U. ALFRED, F.S.C., Ph.D.

Brother Visitor, Mont La Salle, Napa, California

IT HAS become a commonplace to observe in how many ways we miss the meaning of the things we do and say in life. Especially is this observable in connection with fixed rites or forms of prayer, many of which we simply accept without any great effort to penetrate their depth of meaning and transcendent beauty. How often for example do Catholics employ an invocation such as: "Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ." And yet, suppose we ask ordinary Christians, the students in our classes, for example, what are these promises of Christ, what sort of answer would we obtain? Perhaps, after some reflection, there would come a reply to the effect that Christ has promised us eternal happiness in heaven. If we were to persist and inquire what were some of the words of our Lord assuring us of this great reward, would we receive a response?

WHAT PROMISES MEAN TO US

It requires but a little thought and perusal of the Gospels to produce the conviction that the promises of Christ are the source of our hope, our consolation and our encouragement in life. The variety, the depth of meaning, and the greatness of these promises are enough to make a prayer for their fulfillment most fervent.

To bring out these facts and suggest action, the Gospels have been somewhat cursorily examined for such promises. The list thus obtained is not guaranteed to be exhaustive, but it will have fulfilled its purpose if it indicates the richness of this point of view. Two classifications of the promises are herewith appended: one according to subject matter, the other according to sequence in the Gospels. The first classification is not absolutely precise and complete. There is a certain arbitrariness and doubtless overlapping among the topics. Moreover, some of the words of our Lord apply

to several subjects at once, but no effort has been made to bring the analysis to completion in this sense.

A few suggestions are herewith offered. Because of the treasures hidden in those promises, the following program might be followed: One religion lesson could be devoted to explaining what is meant by the promises of Christ, giving several examples of promises, explaining them very carefully and showing how they enter into our lives. The students might then be given an assignment somewhat as follows: The Gospels could be divided into parts and each student told to look over a number of chapters and select from them the promises of Christ. Those should be written out, rather than simply indicated by chapter and verse. The teacher can get an idea of how to divide the matter so that each student will have sufficient but not too great an amount of work, from the list below, arranging the promises by sequence in the Gospels. The same list could be used to check the papers. A series of catechism lessons or reflections might then be devoted to these promises. All during the year, they could be brought in, explained and stressed as promises in relation to appropriate lessons. The students should also be required to memorize many of them after they have been explained and illustrated.

PROMISES CLASSIFIED BY TOPICS

Holy Eucharist. "As the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me." John 6, 58. John 6, 52, 55, 58, 59.

Faith. "For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you." Matthew 17, 19. Matthew 17, 19; 21, 21; Mark 11, 22-23; 16, 16; John 20, 29.

Confessing Christ. "Every one therefore that shall

confess me before men, I will also confess him before my Father who is in heaven." Matthew 10, 32. Luke 12, 8.

Prayer. "If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you." John 15, 7. Matthew 7, 7-8; 18, 19-20, 21, 22; Mark 11, 24; Luke 11, 9-10; John 16, 23-24.

Holy Spirit. "But when he, the Spirit of truth, is come, he will teach you all truth." John 16, 13. John 14, 16-17; Luke 12, 11-12.

Humility. "Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven." Matthew 18, 4; 19, 30; 23, 12; Mark. 10, 31; Luke 9, 48.

Doing God's will. "If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments and do abide in his love." John 15, 10. Matthew 5, 19; 7, 21; Mark 3, 35; Luke 8, 21; 11, 28.

Divine indwelling. "If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him." John 14, 23. John 15, 5.

Eternal life now. "He that believeth in the Son hath life everlasting." John 3, 36. John 4, 13-14; 5, 24; 6, 35, 40, 47; 10, 9, 14, 21.

Happiness here. "Come to me, all you that labor, and are burdened, and I will refresh you." Matthew 11, 28. Matthew 11, 28-29; John 16, 20-22.

Eternal life. "And I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom; and may sit upon thrones, judging the twelve tribes of Israel." Luke 22, 29-30. John 11, 25-26; 14, 2-3; Luke 12, 32.

Resurrection at last day. "No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day." John 6, 44. John 6, 40.

Light of truth. "I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life." John 8, 12.

Freedom. "If you continue in my word, you shall be

my disciples indeed. And you shall know the truth, and the truth shall make you free." John 8, 31-32.

Hating one's life. "He that loveth his life shall lose it and he that hateth his life in this world keepeth it unto life eternal." John 12, 25. Matthew 10, 39; 19, 29; Mark 8, 35; Luke 9, 24.

Beatitudes. Matthew 5, 3-12. Luke 6, 20-23.

Forgiveness of sins. "For if you will forgive men their offences, your heavenly Father will forgive you also your offences." Matthew 6, 14.

Necessities of life. "Seek ye therefore first the kingdom of God and his justice: and all these things shall be added unto you." Matthew 6, 33. Luke 12, 31.

Reward of charity. "And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." Matthew 10, 42. Matthew 7, 1-2; 10, 42; 18, 5; Mark 9, 36, 40; Luke 9, 48.

Fidelity. "But he that shall endure unto the end, he shall be saved." Mark 13, 13. Matthew 24, 45-47.

Life rewarded by more life. "For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away." Matthew 25, 29. Mark. 4, 25; Luke 8, 18.

Leaving things for Christ. Mark. 10, 29-30.

Power of miracles. Mark 16, 17-18.

PROMISES GROUPED BY GOSPELS

Matthew. 5, 19; 6, 14; 6, 32; 7, 1-2; 7, 7-8; 7, 21; 10, 32; 10, 39; 10, 42; 11, 28-29; 17, 19; 18, 4-5; 18, 19-20; 19, 29-30; 21, 21-22; 23, 12; 24, 45-47; 25, 29.

Mark. 3, 35; 4, 25; 8, 35; 9, 36; 9, 40; 10, 29-30; 10, 31; 11, 22-24; 13, 13; 16, 16-18.

Luke. 6, 20-23; 8, 21; 9, 24; 9, 48; 11, 9-10; 12, 8; 12, 11-12; 12, 31-32; 22, 29-30; 22, 69.

John. 3, 36; 4, 13-14; 5, 24; 6, 35; 6, 40; 6, 44; 6, 47; 6, 52, 55, 58, 59; 14, 2-3, 16-17, 23; 15, 5, 7, 10; 16, 13, 20-22, 23-24; 20, 29.



Book Reviews

Voyages in History—Old World Treasures. By the Rev. Joseph G. Cox, J.C.D., Mother Marie Madeleine Amy, and Robert B. Weaver; illustrations by Melville P. Steinfelds (Loyola University Press, Chicago, 1947; pages 258, and Index; price \$1.28).

Voyages in History presents for the novice of the history classroom, a ship laden with the treasures of his heritage. It is a cruise designed to provide the utmost in lore for the young scholar who is making his maiden voyage into the perilous maze of dates and tables and chronicles which he soon must face in his study of history.

Here the authors are attempting to solve the riddle of subject-matter distribution as it pertains to the history courses in our elementary grades. Why is Europe placed between two cycles of the study of America, as is the practice in vogue today when we sandwich old world and European history of the sixth grade between confusing and almost unrelated courses of American history as taught in the fourth, fifth, seventh, and eighth grades? Even more out of focus does this traditional approach seem when we realize that while little Patricia is tracing the lines of the Euphrates and Nile Rivers through the sands of the great deserts in her sixth grade history book, she is following the Ohio and Mississippi through the pages of her geography text which she takes up in the next class period.

Voyages in History is fashioned after the age-old adage of "first things first." It introduces a first-year history student to the first years of history. He meets the

Egyptians, the Babylonians, the Phoenicians, and the Hebrews; and he is taught his relationship to them all as children of the same God. A lesson in itself. He follows the parade of peoples from his brethren of the stone age to his classmates of the atomic age. He learns of the irreligious war-hungry peoples who groped through the darkness of ancient Greece and Rome. Finally, he is regaled with the story of Mary and the Son she bore in a little town in the great Roman Empire, the mistress of the world.

The life of Christ and the heroic tales of His disciples and of the saints who followed His word always provide a source of inspiration and interest to the young mind which is just now being awakened to the cause of his religion through the medium of his Bible history class. Two chapters, "Our Greatest Treasure" and "The Church and Everlasting Treasures," are real gems.

The history of Europe from the time of Christ is a period of internal greed and strife among nations who rejected God for worldly pleasures and personal conquests. Here, too, a valuable lesson can be gleaned and new volunteers recruited for the modern Crusades.

Voyages in History fills two voids. It provides an early introduction to the heroes of European history and it sets up patterns or ideals for the young formative Catholic mind.

FRANK D. CAMPBELL

Saint Margaret of Cortona. By François Mauriac, translated from the French by Bernard Frechtman (Philosophical Library, New York, 1948; pages xii, 231; price \$3).

Saint Margaret of Cortona is an English translation of François Mauriac's *Sainte Marguerite de Cortone*, which was written, as the author says, during the blackest days of the Nazi occupation of France.

This book is different from the typical Mauriac novel: it is not the story of a degenerate soul; it is the story of a soul reborn in grace through what might be called a miracle of repentance. It is based on a French translation of the account which Saint Margaret's spiritual director, Brother Giunta, gives of his penitent's spiritual vicissitudes. It is not a biography. Much less is it an historical novel—its author chooses to make no allusions whatsoever to the historical, social, or political events of Margaret's day, despite the fact that she lived during the "thirteenth, the greatest of centuries"; it is simply a series of reflections that Mauriac makes as he meditates on the ecstasies of the repentant sinner.

In his book about this chosen soul, Mauriac is extremely sympathetic toward his heroine. This is worthy of note, for, in view of her penitential excesses, it would be most natural for a novelist of our matter-of-fact day and age to find this saint's life devoid of sense. Mauriac never tires of justifying her penitential eccentricities and of quoting her ecstatic utterances. He is unusually reverent in his attitude toward Margaret. Once or twice he is amused at her exuberance of self-accusations, but he never pokes fun at her. The same, however, cannot be said of his attitude toward Margaret's spiritual director, whom he considers more or less an imped-

ment to her spiritual progress, and whom he treats accordingly.

As to literary qualities, *Sainte Marguerite de Cortone* is not unlike Mauriac's other writings. Occasionally, he fails to attain his customary lucidity of expression, but this does not disconcert the reader who knows under what trying conditions the book was written—it is not the easiest thing in the world for writers to express themselves clearly in the murky atmosphere of oppression and tyranny. This occasional lack of clarity, however, does not account for innumerable blunders made by the translator, who seems to be at home neither with the French nor the English language. Some of these blunders are so glaring that they show the translator's failure to grasp the full significance of the French text. For example, speaking of Saint Margaret's deep reverence at Mass and Holy Communion, and of her concern about unworthy priests, Mauriac says that in an ecstasy she saw one of these unworthy priests raising, with his atrociously filthy hands, the Infant-God over the chalice (cf. French text page 161). In relating this incident, the translator says that she saw one of these priests "washing the Infant God over a chalice" (cf. English text, page 178). If the translator had grasped the real meaning of the passage in question, he certainly would never have mistaken *levait* (he was raising) for *lavait* (he was washing).

The format of *Saint Margaret of Cortona* is in good taste and the type is clear. It is regrettable that the translation does not have the same qualities.

SR. MARIA SERAFINA MAZZA, Ph.D.

A Correction

We regret that in our review (Sept., 1948) of *Roads to Anywhere*, Book Five, Beacon Lights of Literature (Iroquois Publishing Co., Inc., Syracuse, N. Y., 1948), we included an incorrect price. The correct list price of *Roads to Anywhere* is \$2.12.



Natural Species. By A. C. Cotter, S.J. (The Weston Press, Weston, Mass., 1947; iv. 274 pages, with Bibliography and Index).

To the Catholic scientist it has become increasingly obvious that modern biology definitely needs a sound philosophy. Scholastic philosophy certainly would clarify and aid much in systematizing the great mass of concepts, facts and details accumulated through the years by the positivist followers of modern biology. For quite some time, many Catholic scholars have recognized clearly this need to unite modern biology and scholastic philosophy but Father Cotter's, "Natural Species," is very decidedly a practical attempt to achieve such a union. And to effect this union, the author could not have chosen a more appropriate wedge than the problem of evolution with its enigmatic corollary, the concept of species.

Throughout the essay, Father Cotter shows a ready acquaintance with the general literature of biology from which he quotes freely and well. His unfamiliarity with the

more specialized and highly technical works of biology indicates that Father Cotter's treatise is more of a philosophical than of a biological nature. Father Cotter does a very commendable job in presenting one viewpoint of Scholastic philosophy on this important problem, that of the traditional conservative scholastics. Through it does not solve the problem, which was not the author's intention either, it is a truly praiseworthy effort in the right direction and should do much to stimulate further interest on the part of other scholastic philosophers in this vital problem.

In the author's very liberal usage of Latin quotations, I foresee a great drawback to the general consumption of this book. To the scholastic philosopher, this latter feature will be a particularly welcome one. All who read this essay, however, will find highly interesting and entertaining reading in the many bits of information on biological topics which the author uses to illustrate his points.

REV. JOSEPH A. SMOLAR
C.P.P.S., M.S.

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Reverend Joseph A. Dunne

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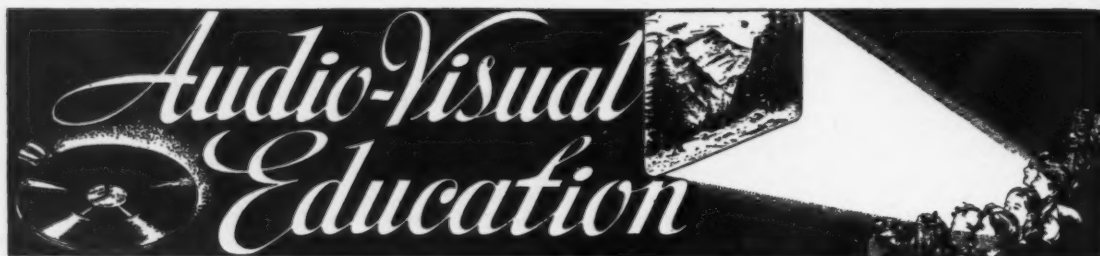
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Stop! Look! Listen!

By SISTER MARY CONSTANCE, R.S.M.

St. Michael's Home, Mt. St. Michael, Staten Island 9, New York

AT EVERY dangerous intersection in the country there are blazoned across a prominent sign three imperative words: "Stop! Look! Listen!" *Stop*—to consider where you are; *look*—to examine the situation; *listen*—to the signals, the sounds "All clear; go ahead." We—in the field of Catholic education—might take cognizance of these three imperatives as they apply to audio-visual aids. *Stop*—to consider what audio-visual aids are and their value; *look*—to examine how they have been used; *listen*—to what experts have to say about them.

SOME BASIC CONSIDERATIONS

Specifically audio-visual materials are those materials employing both sound and sight as the vehicles or channels of communication, *e.g.*, "talking" motion pictures and television. Audio materials are those instruments of communication which employ sound alone, *e.g.*, the radio. Visual materials are those instruments employing only sight, *e.g.*, slides and photographs. Generally, however, under the heading "audio-visual" may be placed those materials which are used to explain, clarify, and attain the purpose of a lesson, such as blackboards, chalk, pertinent objects, specimens, flat pictures, charts and posters, maps, photographs, field trips, sand, modeling clay, recordings, stereographs, lantern slides, filmstrips, motion pictures, silent and sound, television, and anything else that will aid in achieving the teacher's objective. You will say, and

justly so, that we have always used visual aids in our schools. True! But, have we used them to full advantage? Have we used them as frequently, as effectively as they can be used? Have we employed the various kinds of visual aids—even the newfangled ones? Or are we of the "die-hard" group—afraid of anything new?

We know from the teachings of Scholastic philosophy that there is nothing in the mind which was not acquired first through the senses. Mother Church, the greatest teacher in any age, has used and still uses visual aids—witness the statues, pictures, pageants, music, and ceremonies. We know, too, from our own experience that sense perceptions clinch an idea. How many of us have not had a hazy idea clarified by an outline, drawing, picture, or chart?

Although all of us use the more conservative types of visual aids—pictures, charts, maps, etc.—it is the newfangled ones we would here consider, precisely because they are new and because their novelty may result in a wrong notion being developed in the minds of both teacher and student.

A DEFINITE PURPOSE

Moving pictures, silent or sound, have always been connected with entertainment; therefore, it will first be necessary to get ourselves *en rapport* with the idea of using them for educational purposes. The teacher must realize that her work is not lessened because of these



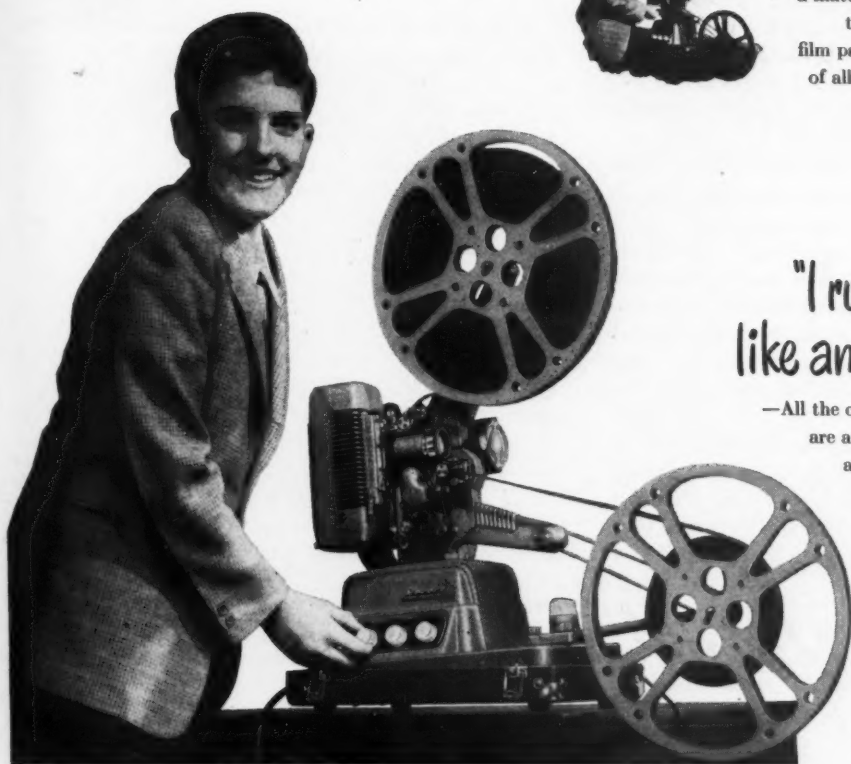
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aids; time must still be given to preparation, preview, and presentation. The pupil must understand that the pictures are not presented to fill in time or to entertain. They have a purpose and that purpose must be defined. Therefore, the advisability of showing the pictures *only* to a small group in a classroom—not to a large group in an auditorium. In the latter locale the period assumes the garb of recreation. When the children know that there is a specific purpose in the presentation and that certain points are to be looked for, studied, and later discussed, the correct attitude will be built up toward the visual aid program.

It has been the experience of every teacher that after having spent an entire forty-five minute period, perhaps even two or three periods, explaining a topic, the children still have not a full awareness of what is meant—not because of lack of clarity on the teacher's part or of intelligence on the pupils' part. Something was missing. That something was making abstract ideas concrete. The present-day educational films provide just the right amount of concrete matter. A twenty-minute picture will very often clarify completely the hazy, muddled ideas that pupils had conceived from a lesson. What words of ours could make definite the wealth we acquired in the purchase of Alaska as effectively as does the splendid picture *Alaska's Silver Millions*, narrated by Father Hubbard (American Can Co.), or describe adequately the procedures involved in the lumbering industry as shown

in *Trees and Men*, Weyerhaeuser Company (King Cole), or portray the habits and customs of a people as interestingly as *Wheels across India* (King Cole)?

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Here at St. Michael's Home for Dependent Children, Green Ridge, Staten Island, New York, we have used four of the newfangled types of visual aids: recordings, the filmstrip projector, moving pictures, silent and sound, and, more recently, television. During the school year we have used the first three of these. The recordings have been used in connection with a music appreciation course consisting of a forty-five minute period each week for the seventh and eighth grades. Vocal selections by McCormack, Caruso, Madame Schumann-Heink, Rosa Ponselle, and others were used, as were the orchestral arrangements of operatic pieces by the Philadelphia and Boston Philharmonic Orchestras conducted by Stokowski and Koussevitzky, respectively. The children also enjoyed Gilbert and Sullivan's operettas, *The Mikado* and *Pinafore*. A prime favorite was the latest arrangement of *Peter and the Wolf*, by Prokofieff (Boston Philharmonic, Koussevitzky). Our modern artists received their share of attention. Crosby's Christmas carols and Irish melod-



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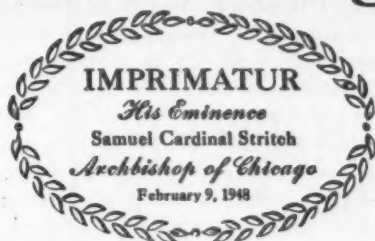
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ies, violin selections by Kreisler and Heifetz, and the great pianist Iturbi were among the special favorites. Did the youngsters really learn to appreciate good music? I think so. They could be heard humming snatches of their specials as they went about the house. If only a dozen from the group have acquired a taste for the better type of music, the time will have been well spent.

The film strip projector has a very definite value in that as much time may be spent on a picture or part of it as the teacher wishes or deems necessary. There is, of course, not quite so varied a selection of topics for this type of machine (although the scope is being broadened), but that does not in any way diminish its value. No article on visual education would be complete unless tribute were paid to the Society for Visual Education, Inc., for the work it has done through its literature in fostering the use of visual aids of various kinds. This organization has inspired educators throughout the country to realize the place visual aids play in education and has helped to bring about the production of better films for classroom use. The Catechetical Guild, Cathedral Films, and Coronet, to mention but three, have done a great service to visual education in the production of filmstrips. The Guild and Cathedral Films provide us with rich material for use in broadening our children's knowledge of religion, for example; pictures on the stations of the cross and their everyday application to a child's life, Bible stories, the

life of Christ, St. Paul's life and journeys, the sacraments and many others. Coronet produces filmstrips on articles from their magazine which have been most popular. By the payment of a nominal sum one receives the filmstrip with its explanation. Safety, health, countries of the world, and court cases are some of the topics which they have touched upon. This type of visual aid seems more suitable as a follow-up on the lesson that has already been presented.

FILMS AND MACHINE

The sources of distributors for 16mm films, silent or sound, are too numerous to list here. The March, 1948, issue of the *Catholic School Journal* (p. 89), contains a list of 300 titles of pictures according to topics with all the information that would be needed to obtain them. An excellent aid for the teacher is the *Educators' Guide to Free Films* (Educators' Progress Service, Randolph, Wisconsin). The list provided by this guide is extensive. The wealth of material provided by the 16mm producers is amazing. Older productions were very commercial, but business houses realized their failing, and, in order to correct it, they established education departments to arrange films which would both advertise their products and at the same time present a film that is valuable in

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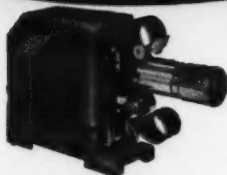
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Correspondence Invited

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teaching. As the *Educators' Guide* indicates, many of these are free. Very often some are inclined to think of anything placed under the category "free" as being useless. In this case that is not so. The films thus obtained are valuable and because of their worth we should take advantage of them. Some truly excellent pictures may be obtained. They are suitable for prepresentation, postpresentation, or both, the method being determined by the teacher's preview.

The initial expense—the machine and all the necessary apparatus—is high, but the pupils' resulting interest and the desire for further knowledge of the topics shown involving supplementary reading and research, plus the teacher's satisfaction in a lesson well taught and the absence of parrot-like responses far outweigh the probable sacrifices entailed in equipping our schools with these machines.

TELEVISION AND SUMMER ACTIVITIES

Television, despite its present novelty, will before long become a reality in the classroom. This has recently become a part of our program. Our fifteen-inch square machine was blessed and used for the first time to see and hear the Republican convention. It is installed in our library, the most central room; and all the

grades from the fourth to the eighth were present for the "great" day. As the Republican convention was held near the close of the school year and examinations intervened, there was not much opportunity to use it as part of our school program, but it is planned, with the aid of advance handbooks and teachers' guides furnished by broadcasters, to put it to good use during the current school year.

Since this is a home for dependent children, we must necessarily provide worth-while activity for them during the summer months. Visual aids play a large part in the summer program which is both recreational and educational. The children, besides being brought to the local beaches, are taken on field trips such as the Statue of Liberty, the Empire State Building, radio broadcasts, the New York Telephone Company, the *Journal-American* news room, the New York City piers to go through some of the ocean-going vessels, bus trips through lower Manhattan, boat rides around Manhattan, and various other places. In this way trips are taken which could not ordinarily be taken during the school year. The value of these trips is apparent during the term, however, when correlation is made between what had been seen and what is being taught.

Part of the "at-home" day, which is only one in the week for each of five groups of older children, is given to an educational "movie." Television has also been used as part of the summer program, and excellent short films have been seen. Among these "shorts" have been trout fishing, swan life, sheep grazing in Australia, and rabbit habits. Broadcasting companies have promised programs suitable for use in schools. The immediate value of television lies in the freshness of the instantaneous reception of current topics. The disadvantages lie in the impossibility of review for emphasis and drill and the inability to use the material at the precise moment in class when the teacher is ready for it. But, television is here to stay. Shall we be the last to realize its worth?

A NEW ERA IN EDUCATION

A new era has begun in the field of education: the era of visual aids. We cannot, of course, jump at every new idea that is presented. That would be foolhardy. But, to fail to take advantage of methods that have been tried and found worthy would be foolish. This idea seems to have taken root, for, throughout the country, lending libraries have been established to further the use of visual aids. Notable among these are the University of Notre Dame, Co-op Parish Activities Service, the Catholic Youth Organization, and the Catholic School Board of the City of New York.

It is a present aim of all educators to make our children "world-minded" in order to foster good will and friendly relations with other countries. By means of the

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by Wolfe and Geyer

The sixth diocese to adopt ENJOYING ENGLISH for basal or supplementary use, the others being Brooklyn, Dubuque, Pittsburgh, Syracuse, Wichita. "They embody the best in modern trends but are not radical," agreed the student teachers at the Catholic University Education Seminar.

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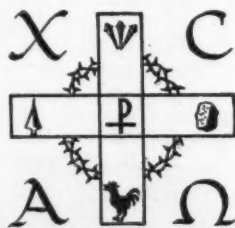
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filmstrip, sound pictures, and television, the classroom will no longer be isolated from the rest of the world. The sights and sounds of countries far away are brought within the classroom walls. Chancellor Robert M. Hutchins of Chicago University has said that films have a power that no other medium can command and can do more than any single thing to unite the world.

The armed forces used visual aids effectively in training. They found that a twenty-minute film taught more than two hours of lecture. Inspired perhaps by the remark of the Honorable Robert P. Patterson, "The ideal officer is not afraid of anything—not even of a new idea," the teaching personnel in the armed forces has made wide use of audio-visual aids in its program. Listed in the *Technical Manual*, Army instruction, of April, 1943, are the following materials: demonstration teams, actual objects, models, sand tables, maps, blackboard, charts, posters, cartoons, illustrations, photographic training aids (stills, filmstrips, lantern slides, and films), and printed training aids. Article 145 of the same manual says, "No lesson is complete without training aids; they add interest and vitalize learning in any class situation." That the value of these aids and the importance of the teacher in their use were recognized is evident from the following (Article 164): "The use of training films and filmstrips as instructional expedients in Army training programs has brought about many improvements in teaching procedures. . . . They should never be regarded as rainy day substitutes, nor should they be used because the instructor has not prepared his lesson properly. Before using either a training film or filmstrip in class, the instructor should study it—several times if necessary—in order to be thoroughly familiar with it."

Business houses have learned the necessity of visual aids in bringing to the employee within a minimum amount of time and inconvenience the various aspects of business organization, policy, and methods. General Electric is one of the large firms which has used films and praises them highly.

Public schools throughout the country, realizing the importance and value of visual aids, have gone so far as to add to their boards of education a new office, that of director of visual education. Catholic educators have always prided themselves on the fact that our schools can compare favorably with public schools. Shall we be tried and found wanting in this respect? Let us endeavor to use every possible means to prepare our children, the future leaders of our country, to take their place in the world of tomorrow.



ONCE UPON A TIME

there was a Catholic girl who got engaged to an agnostic. She roped in an uncle who was a priest to write her what to say to her young man and thus finally began to find out something about the Faith for herself. . . . The priest's letters are in a book called **THE FAITH MAKES SENSE** by John Carmel Heenan (\$3.00). This is not only good modern apologetics but a book about real people, who (in the tiresome manner of real people) do not behave in the least as we expect them to.

Eddie Doherty's spiritual writing isn't the least like anyone else's, as readers of his **SPLENDOR OF SORROW** (\$1.50) will agree. After all, an ace newspaper man who suddenly takes to going to heaven for his news is likely to be, as they say, "different." His new book, **MARTIN** (\$2.50), is about Blessed Martin de Porres: fourteen chapters about his subject's life, fourteen meditations on him, each seen against a background of one of the Stations of the Cross.

Ed Willock (we can't help wondering if these two were christened Edward: you would never guess it!) is rapidly becoming **THE** Catholic cartoonist of America—that's our guess, anyway—and he doesn't write so badly either. We have just published his first book, **YE GODS** (\$2.50) in which you may see him at his best as artist and writer, and the little gods who are so widely worshipped today at their worst. Their names are Glamor, Speed, Success, Comfort and so on: the pictures alone will lose them plenty of worshippers.

The third volume in the series **Great Writers of the World** is just about ready—**SAINT PAUL** by Robert Sencourt (\$3.50). St. Paul as a writer is the author's first concern, but as he happens to have lived in most of the countries through which St. Paul travelled and to be thoroughly familiar with the period of which he is writing, he shows us a very complete and vivid picture of his subject.

It will be good news for people in the third to seventh grades that we have just published a **Joan Windham Omnibus**, under the title **SIXTY SAINTS FOR BOYS** (\$3.00). This contains all the best stories of men saints from her earlier books, with seven new ones. The illustrations are by Mona Doneux, who seems to us to have caught the spirit of the stories very happily.

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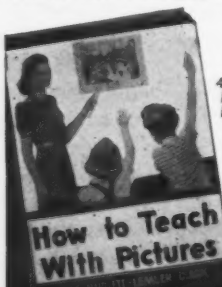
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Audio-Visual News

Bettering Human Relations

By NAN ATLAS

Any evaluation which the Catholic Church makes of audio-visual aids must, of course, take into account the moral content of the material. While this content must not be necessarily of a strictly religious nature, it should stress certain ethical and spiritual values.

There is in distribution now a film which will be of enormous help to Catholic teachers seeking to instill into their students the spirit of Christian and democratic brotherhood inherent in the Catholic religion and in our democratic way of life. The picture goes even further, as a matter of fact, for it suggests constructive action that can be taken by youngsters to achieve that goal.

This film, entitled *Make Way for Youth*, is a presentation of the Youth Division of the National Social Welfare Assembly, a group representing some thirty million American children from such organizations as the youth department of the National Catholic Welfare Conference, the Girl Scouts, the Boy Scouts, the National Jewish Welfare Board, the United States Children's Bureau, the 4-H Clubs, the American Youth Hostels, and other organizations. Designed to stimu-

late interest in the establishment of inter-organization youth councils as a means of bringing together young people of varying races and religions to work together for the common good, the picture has had significant success during its nine months of distribution.

Whereas, prior to its filming, there were only two youth councils in existence, there are now twenty-five organized or in process of organization all over the country. In its nine months of distribution, *Make Way for Youth* has been seen by close to half a million people. It has been screened by clubs, libraries, churches of all denominations, conferences of various kinds, television programs, etc.

This widespread interest in *Make Way for Youth* is highly encouraging. It is indication that the great mass of people, young and old, respond quickly and wholeheartedly to programs which have as their goal, the bettering of human relationships.

Make Way for Youth is being distributed by Association Films, and may be procured through any one of their offices in New York, Chicago, Dallas or San Francisco. (\$16)

Audio-Visual Aids in Churches

Toward a Better World is the title of a recently published 28-page booklet of pertinent information about effective use of audio-visual aids in churches. Prepared by Ampro Corporation (2835 N. Western Ave., Chicago 18, Ill.), manufacturers of precision motion picture equipment, the booklet is based on this firm's long experience in dealing with the problems of religious teaching all over the world.

Among the important points covered by this Ampro booklet are the educational advantages of sound films, when and how to use films for religious teaching and other church activities, and launching and financing an audio-visual program. It discusses physical provision for visual aids and film sources. Information is also given about what to look for in choosing a 16mm sound projector. (\$17)

Single-Case Filmosound

Bell & Howell Company, Chicago manu-

facturers of precision motion picture equipment, announce the development of a new single-case, sound motion picture projector. In response to increasing demands for lightness in weight and extreme portability, the single-case "filmosound," weighing only 43 3/4 pounds, is designed with a 6-inch speaker mounted on a removable door in the side of the projector case for carrying convenience. The door may be swung out at right angles to the case and the speaker operated from this position, or it may be removed from the case and placed near the screen.

Speaker and projector are connected by a 40-foot cable which, when not in use, is quickly coiled on the back of the speaker panel. Up to 60 feet of additional cable may be added, if necessary. A 10-watt amplifier is provided, allowing the use of a larger Bell & Howell speaker as an accessory, if desired. The 8-inch, the 12-inch, or the power speaker can be substituted easily.

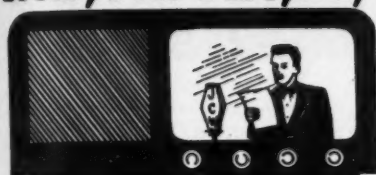
The single-case "filmosound" incorporates silent and sound speeds, reverse, still-picture clutch, "floating film" construction throughout, and all of the other Bell & Howell features. (\$18)

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A new series of discussional slidefilms on
(Continued on page 204)

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THOUGHT FOR THE MONTH

(Emphasis on Book Week, Nov. 14-20) "No entertainment is so cheap as reading, nor any pleasure so lasting." Lady M. W. Montagu

ROUTES of recent WINSTON textbook shipments to Puerto Rico, South America, Mexico, Hawaii, the Philippines, Alaska, Israel, Burma, China, and New Zealand were easily traced on the beautiful teaching maps in OUR NEIGHBORS Geographies.

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Contributors to This Issue

(Continued from page 162)

nova, Pa., and attended Catholic University, where he studied religious education (M.A.), and Catholic University, where he gained his doctorate. He is also instructor in religion at Villanova College Summer and Extension Schools. He is the author of *Professional Secrecy in the Light of Moral Principles* (1943), and has contributed to the *Priest* and the *Catholic Digest*.

Sister M. Vincentia (Greenawalt), C.S.J., M.A.

Sister M. Vincentia, whose order has its motherhouse at Mt. St. Mary's convent in Wichita, Kan., teaches speech and history at St. Mary's High School in Pittsburgh, Kan. She is a graduate of the University of Wichita (B.A. *magna cum laude*), and earned her master's degree there also, majoring in English. She studied religion, speech and dramatics for four summers at Catholic University. She was head of the speech department at Cathedral High School, Wichita, for ten years, and during the past five years has been faculty adviser of the school paper. She is secretary of the Wichita diocesan unit of the Catholic Theater Conference. She has contributed to the *Catholic School Journal*. She wrote "Helpful Hints" in the Confraternity edition of the *Young Catholic Messenger* for three years, and is now doing liturgy stories for it. Sister's greatest interest is in teaching religion. She organized a study club for Catholic boys and girls in the public high schools of Wichita, and is now working on the same project in Pittsburgh.

Sister Stella Regina, S.S.J., M.A.

Sister Stella Regina, who teaches Grade 8 at St. Monica School, Rochester, N. Y., has taught Grades 3 to 8 at various times in her teaching career. She is a graduate of Nazareth College (A.B.), and gained her master's degree at Catholic University. She has contributed to the *Catholic School Journal* and the *Instructor*, and is a member of the New York State curriculum committee in religion.

Brother E. Streckfus, S.M.

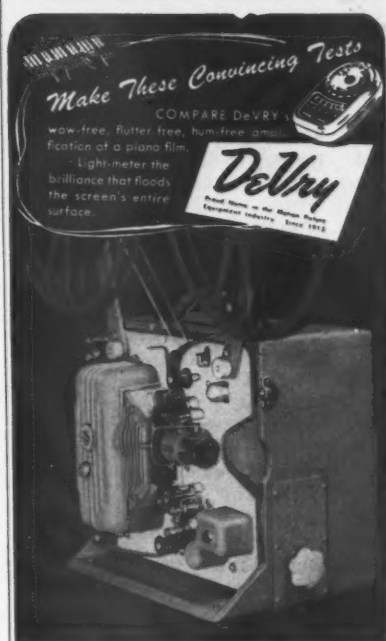
Brother Streckfus is a member of the faculty of De Andreis High School, St. Louis.

Brother U. Alfred, F.S.C., Ph.D.

Brother Alfred requires no introduction to our readers because of his many previous articles. He is brother visitor at Mont La Salle, Napa, Cal.

Sister Mary Constance (Golden), R.S.M.

Sister Mary Constance teaches the eighth grade at St. Michael's Home for Dependent Children, conducted by the Sisters of Mercy at Mt. St. Michael, Green Ridge, Staten Island, N. Y.



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Audio-Visual News

(Continued from page 202)

fresh and salt-water life has been added to the Jam Handy Organization's "Science Adventures" series (2821 East Grand Blvd., Detroit 11, Mich.). These films colorfully present basic information about many

animals and plants found in the water. Each film, organized into several units, is suitable for presentation during one period. They are designed for science classes, grades 4, 5, 6, 7, 8; biology classes, junior and senior high school; and for oral reading classes. All of the seven slidefilms are in natural color. (S 19)

New Lawrence Catalog

The new 1948-49 catalog of 16mm sound rental films issued by the film service department of the Lawrence Camera Shop, 149 No. Broadway, Wichita 2, Kansas, is now available for mailing without charge on request. Educational and entertainment films of all types are listed in the new catalog with special attention given to films for use in Catholic institutions.

A repair shop is maintained at the Wichita address for equipment repair on Bell and Howell, Ampro, Natco, and RCA projector repairs. (S 20)

News of School Supplies and Equipment

Meyer's Has New Catalog

The Meyer's Musical Exchange Co., 454 Michigan Ave., Detroit 26, Mich., has now available for mailing, its 1948 fall and winter edition of "A Preview of Musical Instrument Bargains." It is an entirely new catalog—from cover to cover. This bargain list-catalog has an extensive list of guaranteed and new rebuilt band-orchestra instruments and accessories. Of interest to schools and band directors are the new Meyer's budget payment plans.

Under a new policy, all shipments are now made on a ten-day approval period, or longer if desired, instead of the five days previously allowed. If instruments are not fully satisfactory, they may be returned for credit, exchange or refund.

The company states that a bill exempting from excise, musical instruments sold to religious and non-profit educational institutions has gone into effect. The measure is known as House Bill 6808. The Meyer's Musical Exchange Co. has available forms to be used for non-profit educational institutions and religious organizations to claim tax exemption on their purchase of new band and orchestra instruments. There is no excise tax on rebuilt instruments. (S 21)

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This unique work contains a series of lively discussions on some of the most troublesome moral and social problems confronting millions of Catholics in America today.

These inspiring informal talks reveal a deep understanding of the frailty of human nature and shed important light on the real causes of the evils of today. You will see vividly portrayed why we find on every hand so much strife, bigotry, racial hatred, moral laxity, disintegration of family life, and the alarming "falling away" from the Church and the teachings of Jesus.

Many people, Father Cyprian points out, gradually slip into a moral mess. They find it extremely difficult to give up their slothful, sinful ways. Instead of making a determined effort to help themselves back to spirituality, they take the attitude that their case is hopeless. They say to themselves, "I have made my bed and must lie in it." What can you do to stir these people out of their indifference? You will find the answer in EVERYDAY TALKS FOR EVERYDAY PEOPLE.

Employs a Fresh, Modern Approach in Presenting Christian Dogma

While the truths presented in the 29 lively discourses in Father Cyprian's book are the same as Mother Church has taught through the centuries, yet the manner in which they are presented is as new as the latest developments in television. They are refreshingly different from anything ever written on the subject, revealing a deep understanding of human nature.

Souls at Stake

By Francis J. Ripley and F. S. Mitchell

Price, Net, \$2.50



Written by a priest and a layman, two internationally outstanding exponents of Catholic Action, this unique book deals with the work of the lay apostolate in all its organized forms.

The authors point out that Catholic Action is still in its infancy and that only by a frank discussion of views and theories as to its nature, scope and technique will eventually emerge the WHOLE TRUTH about this potent spiritual force and how it can be harnessed most effectively to save souls.

To outline the ideal and norm of Catholic Action is the principal objective of this timely book. Another objective, and a most important one, is to inspire many souls to begin to discharge their obligations as active members of the Mystical Body of Christ and to guide them somewhat in regard to the technique they must follow.

The 13 lively chapters of SOULS AT STAKE dramatize forcefully the huge task before the lay apostolate. Each chapter is packed with specific, practical suggestions on how to combat the forces of evil and to promote the work of the Catholic Church in spreading the teachings of Christ on earth.

Highly Praised by Priests

Priests who have had an opportunity to see advance copies of SOULS AT STAKE are most enthusiastic in their praise of the outstanding task Father Ripley and Mr. Mitchell have done. Typical of the many favorable comments we have received are those of Very Rev. Dr. Joseph P. Donovan, Kenrick Seminary, St. Louis, Mo. In his review of the book, which appears in the *Homiletic and Pastoral Review*, Dr. Donovan says:

Chapter Headings

- Satan Revises His Policy
- Modern Roads to Chaos
- Who is Responsible?
- Apathy versus Grace
- Where is the Magnetism of Christ Today?
- The Approach to the Masses
- The Paralysis of Fear
- Unapostolic Catholicism an Anomaly
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- Marks of the Apostolate
- A Task for Catholic Educators
- Social Action for the Catholic Apostolate
- True Devotion to Mary a Necessary Ingredient

"This is a book I have waited for these twenty years. It lights up the whole field of contemporary pastoral theology. Priests will want to get it and meditate upon its contents; seminarians will devour it; and lay persons, men and women, and youth, even high school pupils, will read and re-read it, and in doing so they will hear in numerous cases the Saviour's invitation. The authors have built to themselves an indestructible monument, transmitting over the ages in their own personalities the call to save souls pronounced by the Saviour in the days of His mortality."

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